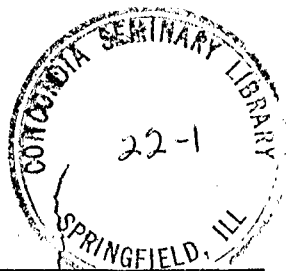


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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (II Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Edit.*, p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Conc.*, p. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Conc.*, p. 853.

VOLUME XXII

January, 1961

Number 1

IN THIS ISSUE: A Prayer for the New Year — The Authorized Version 1611-1961 — Walther's Year — What Dr. Scharlemann Himself Says — A Layman Takes Dr. Scharlemann to Task — Ill Advised Hatred — By Their Students Ye Shall Know Them — Missouri's Dilemma — Recommended Reading — What Our Readers Say — Review of Publications

● **A Prayer for the New Year**

Eternal, most merciful God, Thou hast despite our unworthiness permitted us to enter upon this new year. Do Thou graciously make it truly unto us a year of our Lord through whom Thou hast spoken Thy final Word to men. Amid the rapid flight of time, its uncertainty, and its vanities, teach us that Thy Word shall endure forever and preserve it to us in its

purity in this evil generation. Let us be ever mindful of the fact that this Thy Word will not readily return to us once we have lightly neglected, despised, and justly lost it. In that blessed consciousness let the present year be to us an acceptable time and the day of salvation; and let us employ it in its fullness with all that we are and have to the greater glory of Thy great Name. To that end do Thou continue powerfully to work within us by Thy

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Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
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President.....Rev. Arthur C. Dahms
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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Holy Spirit through the saving and sanctify-
ing means of grace. We ask it for Jesus'
sake. Amen.

WE WISH ALL OF OUR READERS A
BLESSED NEW YEAR!

The Confessional Lutheran
Publicity Bureau

☉ The Authorized Version, 1611-1961

This year will mark the 350th anniversary
of the publication of the King James Version
or Authorized Version of the Bible, the stand-
ard and commonly accepted translation of
Holy Scripture into English. We shall during
the course of the year have something to
say concerning this most excellent version
which divine providence has given us so that
we may read God's Word in our own tongue.
In doing so, we shall call attention to certain
changes which were quietly made in copies
of the RSV appearing during the past year,—
changes which serve to bring that version in
line with the more reliable AV at least in a
few places. We shall also take note of the
series of articles on the subject which is
currently appearing in the *Lutheran Witness*.
For the present let it suffice to point out,
with reference to this series, that the author
of its first instalment cites certain eminent
men of the past as expressing the desirability
or need of a *revision* of the AV (a position
which has always been our own); but that
he then jumps from such a position to quite
another one, which is his own, namely, that
of endorsing the idea of a wholly *new trans-
lation*. Not, only that; but the article soon
reveals itself as one which uses our official
organ for propagandizing the unacceptable
RSV, the critical faults of which remain
covered, while the AV makes out rather
poorly.

We shall also have to take note of another
new translation of the Bible which is to
make its appearance during the course of this
year. We refer to the joint undertaking of
churches in England, where the RSV has
obviously proved unacceptable.

All of this will have to await availability
of space in the *Confessional Lutheran*.

Meanwhile, may God continue richly to
bless that faithful instrument of His revela-
tion to men, the Authorized Version, in these
days in which the world so sorely needs His
pure Word but in which it is widely distorted
and rejected even by churchmen of our day
whose erroneous work is mistakenly
acclaimed and whose false views are em-
bodied in the RSV.

● Walther's Year

This year of our Lord, 1961, is *Walther's year*.

Dr. C. F. W. Walther was born on Oct. 25, 1811. The sequicentennial of this great guiding genius of the Missouri Synod during its first generation will be taken note of in our synod. We pray the God of all grace that this may be done *in a due and fitting way*, lest while we memorialize our church's past prophets we reveal ourselves as children of those against whom they had to testify.

The most signal service which Walther rendered Lutheranism was restoration to it of the doctrine of *the Church*, which had become lost to it and which, next to the doctrine of Justification, to which it is closely related, is the most important of all Christian doctrines.

I Pet. 2, 9 was *Walther's text*. It can be seen written out in his own hand under his portrait, over his signature, in his Gospel Postil (*Amerikanisch-Lutherische Evangelienpostille*): "Ye" — *all members of the Church*, chapt. 1, 1-2; not some special class or "order" within the Church, not its clergy, not a synod and/or its officialdom — "Ye [*emphatic in the Greek text*] are a *royal priesthood*," etc.

Contrary to popular misconception (also among "scholarly" scribes on the subject), Walther was not the first to suggest the founding of the Missouri Synod; and this synod was *not* founded by the Saxons in Missouri. It was that great pioneer of home mission work, F. C. D. Wyneken, himself up to then a member of a synod now incorporated within the ULCA, who first suggested to a number of other men in circumstances similar to his own (Dr. W. Sihler of the Ohio Synod, eventually to be merged within The American Lutheran Church; Aug. Craemer, Friedrich Lochner, and others in the equally unorthodox Michigan Synod) the creation of a soundly Lutheran synod. This was in time (1872) followed by organization of the Synodical Conference and its still avowed object of "the uniting of all Lutheran synods of America into one *orthodox* American Lutheran Church." (Constitution of the Ev. Lutheran Synodical Conference of North America, Art. 3.) True missionary that he was, Wyneken, and so also his likeminded brethren, had not lost sight of full Christian Stewardship (I Pet. 4, 10, 11) and of our Lord's "teaching them (disciples of Christ) to observe all things whatsoever I have commanded you," in His Great Commission to

His Church on earth. After a preliminary meeting of the brethren referred to, Walther, whom Wyneken and his friends knew through his *Lutheraner*, publication of which his congregation had been supporting since its inception in 1844, *was invited in at a second meeting and at once became the guiding genius of the new movement*. Even so, Walther's congregation was only with much difficulty persuaded to join the proposed synod, after it had in ten meetings discussed the draft of its constitution and insisted on addition of an article which clearly gave to the synod only *advisory* power. And then, Walther's was the only one of the Saxon congregations in Missouri to be enlisted among the 12 charter member congregations of the synod. The reason for this was the unfortunate experience of the Saxons in Missouri under their erstwhile ill-fated *hierarchism*.

Walther's great trilogy on the Church (*The Church and Its Ministry, The True Visible Church, The Proper Organization of an Evangelical Lutheran Congregation*) is only a small part of what he wrote on the subject during his blessed and fruitful lifetime. When the first-named of these three volumes was originally published (*Die Stimme unserer Kirche in der Frage von KIRCHE UND AMT*, 1852), the University of Goettingen recognized the astounding service which Walther had rendered Lutheranism through it, by offering him a doctorate, even though there was in all of his native land at that time no greater object of hatred and scorn than the Lutheran "sect" of the Missourian way. Walther politely declined the honor, for confessional reasons. He simply was not as "ecumenic"-minded as are some Neo-Missourians among our Church's children of a later day who no longer seem to know what great things God did for us in the days of our founding fathers. (Capital University, which was then affiliated with the Missouri Synod within the Synodical Conference, in 1878 conferred the D.D. on Missouri's great churchman and Lutheran scholar.) Walther's trilogy on the Church was made at least partially accessible in English in the little volume, *Walther and the Church*, published during the Saxon Centennial Year (1938). Incidentally, we wish to call attention to the fact that Thesis VI of *The True Visible Church* is somewhat inaccurately translated in this publication (p. 119). It should read: "Communion which destroy the unity of the Church *through* errors not fundamentally subversive, or because of persons (personalities), or ceremonies, or life, are according to God's Word schismatic

or separatistic communions" [as distinguished from heretical communions or sects because of graver error in accordance with Walther's terminology on the basis of I Cor. 11, 18-19]. (Our emphasis.)

It was at the very time of the Saxon Centennial that the Missouri Synod began to have the skids put under it in earnest; and, strangely enough, it was Walther's doctrine of the Church that was mainly misused (no doubt, because it was no longer clearly understood), along with certain matters of non-fundamental doctrine, toward bringing about the chaos that is ours today concerning the doctrine of the Church. For in the Synodical Proceedings of that year one reads (p. 231): "Your Committee finds that our synodical fathers conceded that the Word and Sacraments may in a certain sense be considered as belonging to the essence of the Church. Therefore a difference in this point need not be divisive of church-fellowship when this expression, 'the visible side of the Church,' is understood in the light of our Synod's pronouncement by Dr. Walther in *Das Buffaloer Kolloquium* (*The Buffalo Colloquy*), 1866, p. 9."

The truth is that our synodical fathers were by no means thus buffaloes in the Buffalo Colloquy. Contrary to what is here said and to what it would lead one to believe, there is nothing stated about a "visible side of the Church" in our synod's pronouncement by Walther, as will be seen plain as day by reference to that colloquy. Walther, and our synodical fathers generally, knew very well that the word "essence" can be used "in a certain sense" *besides that of its use in its ordinary and strict sense* (that which a thing is in itself) — namely, in the wider sense of *that without the use of which something cannot exist*, for instance in the case of a human being, food; in the case of the Church, the means of grace. By emphasizing this "certain sense" of the term "essence" (not of the word "Church") and setting it off from the strict use of that word, our synodical fathers safeguarded the Scriptural doctrine of the Church against Buffalo's corrupting (Romanizing) error, so that "in the light of our synod's pronouncement by Dr. Walther in *Das Buffaloer Kolloquium*" the Church remains essentially invisible or, what is the same, without a "visible side." For, we repeat, *that by which the Church lives* is in no sense of the word the Church itself or any part or "side" of it.

This is also unequivocally confessed by the Missouri Synod to this day in its Brief Statement of its Position. Here we read:

"In our day some Lutherans speak of two sides of the Church, taking the means of grace to be its 'visible side.' It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them. But the means of grace are not for that reason a part of the Church; for the Church in the proper sense of the word consists only of *believers*, Eph. 2, 19, 20; Acts 5, 14. Lest we abet the notion that the Christian Church in the proper sense of the term is an external institution, we shall continue to call the means of grace the 'marks' of the Church. Just as wheat is to be found only where it has been sown, so the Church can be found only where the Word of God is in use." (#25.)

No wonder Neo-Missourians want to rid the Missouri Synod of this Scripturally sound confessional document!

How far error concerning the fundamental doctrine of the Church has been permitted to progress within Missouri today is seen from the fact that Dr. Martin H. Scharlemann of the St. Louis seminary has been permitted to proclaim publicly: "In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the Church." (Mart. H. Scharlemann, *American Lutheran*, December 1953, p. 19.)

It remains to say that with the true doctrine of the Church Walther also regained the truth concerning the Church's doctrine, — *reine Lehre*, or pure teaching. As already intimated concerning the the Means of Grace as the marks of the Church, genuine Lutherans declare, with the Augsburg Confession, Art. VII: "The Church (the one holy Church which is to continue forever) is the congregation of saints in which the Gospel is *rightly taught*." (Our emphasis.) Right teaching of the Gospel includes all of Scripture; it is for this reason that Art. VII of the Apology of the Augsburg Confession, the Lutheran Church's own commentary on its first historic confessional document, at the corresponding place simply says: "Where God's Word is pure, and the Sacraments are administered in conformity with the same, there certainly is the Church, and there are Christians." These are the outward marks *by which the existence and presence of the Church, though not its members, who are known to God alone, can be recognized*. Anything and everything to the contrary marks an ecclesiastical body as an heretical communion, a sect, or (in case of lesser error) as a schismatic body.

The Scriptural and Lutheran doctrine of the Church and its teaching, Walther's doc-

trine of the Church and of Church-fellowship, is as simple as this. (Compare also Art. X of the Lutheran Church's Formula of Concord: "Thus [in accordance with the doctrine concerning Adiaphora or matters which in themselves are matters of indifference, the principles governing which are set forth just preceding this] the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed with one another in the doctrine and ALL ITS ARTICLES*, also in the right use of the holy Sacraments." (Our emphasis.)

If only Missourians throughout our synod could be brought back to the faith of our fathers with respect to the doctrine of the Church and its teaching, in confession and practice, there still would be hope for its rescue from its present plight in the ecclesiastical wilderness of our day, even as the restoration of that doctrine by God through Walther proved to be the salvation of the Saxon fathers amid the confusion that reigned once before in St. Louis and among other Missourians associated with the mother church there.

Let us, under God do everything possible to make this Walther's Year, through restoration of the pure doctrine of the Church to our synod in confession and in practice. In doing this, let us do it conscious of the alternative sounded already in the classic dictum of J. C. Dannhauer (died 1666) and recalled by Walther in the Foreword to an extensive article on the subject in *Lehre und Wehre*, XIV (1868), which we are seeing fulfilled before our very eyes in the utterly false "Ecumenism" (Unionism) of our day: "Perhaps the world will soon be amazed to have become so suddenly unionistic *and*, as a consequence, *atheistic*." (Our emphasis.)

● What Dr. Scharlemann Himself Says

We are here publishing *in his own words* statements concerning the Scharlemann Controversy as they appear in a letter written by the St. Louis professor on Nov. 14, 1960. We shall comment on this letter in a later issue of our journal. Meanwhile, we are here emphasizing by italics the professor's main statements in his letter, which follows in its entirety.

14 November 1960

Dear . . .

Just a few words in reply to your letter dated November 3, 1960. It came this morning.

I've tried to make myself as clear as possible in our correspondence. It may be useful to summarize here:

1. *My essays do not contain false doctrine.* For any one to say so is to misrepresent facts. I've given you a partial list of the people who have studied them; and they are being used right now by at least two conferences I know of.

2. The commotion you refer to was caused by the misrepresentations and distortions of the *Confessional Lutheran* and kindred spirits. When the *Presidium of Synod* examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong.

3. *I have never taught otherwise than I do now.* I do not know anything about taking something back, since my essays were exploratory in nature. The article in the *Lutheran Witness* [Sept. 20, 1960] is misleading just on that score. That's why it leaves much to be desired and has been confusing to many people just because it does not give the whole picture. I know of no commotion caused by anything said in the Twin Cities. In fact, I have presented them a good many times, and there was, as a rule, rather general satisfaction: Atlantic District; Western District; St. Louis Pastoral Conference; Detroit; St. Paul. Pastor Janzow of Cisco, Texas, was given the assignment of reporting on my paper for the Texas District; and his report was favorable.

In short, I am at a loss to figure out precisely what your concern is, unless it be the *Lutheran Witness* article. I would agree that what it says is quite puzzling for any reader not familiar with some of the items just mentioned.

Sincerely,

(Signed) Martin H. Scharlemann

● A Layman Takes Dr. Scharlemann to Task

A layman has taken Professor Martin H. Scharlemann of the St. Louis seminary to task in the controversy concerning the latter's destructive teaching with regard to Holy Scripture which has now been a matter of public offense for several years and which remains unrepudiated by Missouri's responsible officialdom to this day.

A letter by Dr. Scharlemann (Oct. 4, 1960) to this layman, who is a subscriber to

the *Confessional Lutheran*, was published in the December issue of our journal. (Cp. the article, "The Lutheran Witness Report on the Scharlemann Case.") *In that letter the professor continues to defend his essay as containing what he has "always held."* He says that the essays he wrote "set out to demonstrate what this means" when men hold views as subversive of Scripture as those which he holds nevertheless say that the Bible is fully "the Word of God." (Our emphasis.)

Theological terms are today often lost in a semantic wilderness, so that the bare verbal statement of a position, such as "the Bible is the Word of God," etc. may conceal its real intention. (So in Dr. Scharlemann's summary formulations of his position in the Presidial Letter of 8-22-60.) But the real character of Prof. Scharlemann's doctrine of revelation and Scripture, and the extent of its departure from the historic faith of the Christian Church and of the Missouri Synod become apparent at once from his essays, concerning which he continues to emphasize that they set forth *what he has always held.*

Note, in Dr. Scharlemann's essay, *The Bible as Record, Witness and Medium* (p. 15: 5; our emphasis) the professor's definition of the "Words of God," in the following sentence, and see what he there further says as to the Christian belief that the Scriptures as such are a divine revelation of timeless truths: "Now, a very unique feature of the Biblical revelation [this, in Dr. Scharlemann's usage, is not to be identified or "confused" with the Scriptures themselves; for, according to his major thesis, "the Scriptures themselves are not a revelation," *The Bible as Record* etc., p. 21:3] is this that the 'Words of God,' His mighty acts, must always be understood in their particular setting within history. *Revelation does not consist in unveiling timeless truths.*"

Speaking further of this subject, the professor says (p. 14:6): "As already indicated in our first section, one of the terms most frequently used in the language of revelation is 'the word of God.' This concept occurs in the Old Testament as *dabhar* in some combination or other no less than four hundred times. Now, *dabhar* does not mean word only; it is frequently used of God's acts. In fact, the whole distinction between *logos* and *ergon* [the Greek terms for "word" and "work" or act, respectively], between word and work, is a Greek idea, which is not reflected in Biblical usage. Even in John's Gospel doing and saying occur as practically synonymous, as for example, in 8, 28, ' . . . I

do nothing on my own but speak thus as the Father taught me.'"

Let us here pause to unravel the confusion in which Dr. Scharlemann is enmeshed. When one speaks, he is of course doing something; he is *saying* words. But this action by no means makes the words themselves which are being said synonymous with acts. (It is the *saying* of them that constitutes a certain kind of action or act.) Try this for comparison. A man is on vegetable diet. He says: "I do nothing on my own but eat thus as the doctor taught me." Does this make vegetables themselves (rather than the act of eating them) synonymous with doing? We here have sophistry and self-deception of the worst sort!

And now Dr. Scharlemann further hopskips and jumps to the following wholly unwarranted, viciously limiting conclusion: "The expression 'word of God' is used with particular reference to those acts of God by which He manifested His redemptive power." (Our emphasis.)

Thus the professor does indeed in his essays "*demonstrate what this means*" when he says that the Bible is "the Word of God."

In his letter of October 4, 1960, referred to above, Professor Scharlemann also polemicizes against the Catechism and the Brief Statement of the Doctrinal Position of the Missouri Synod, — without of course attempting to point out anything that is supposedly wrong (un-Scriptural) in them. If religious liberalism thrives, as it does, by raising doubt even against the Bible itself, why should it not be expected equally to raise doubt against such confessional documents as the Catechism and the Brief Statement? And of course against the convincing and overwhelming documentation of those who expose its errors as well, — again without so much as even an attempt at refutation of such exposures. It belongs to the very nature of Liberalism to raise unwarranted and unsubstantiated doubt. This is what Dr. Scharlemann does.

In his letter of Oct. 4, 1960, referred to, the professor polemicizes against and casts doubts upon use of the Catechism and the Brief Statement of the Doctrinal Position of the Missouri Synod by pitting them and the Bible against each other. He says: "The whole point of my essays was just this that the Bible, and it alone, is God's Word — not the Catechism, not the Brief Statement, but the Scriptures. And, of course, when you say that, some people get very upset and even malicious, because their own faith is sometimes built on something outside the Bible."

We have seen that, contrary to what Dr. Scharlemann here says, the whole point of his essays *admittedly* is: "the issue of the Bible's own relationship to God's means of revelation. This is in essence the question raised at the very outset; namely, In what sense is the Bible the Word of God?" (*The Bible as Record* etc., p. 19:2; 1:1.) "*Dr. Sasse has pointed out that the greatest problem confronting Christendom today is, In what sense is the Bible God's Word?*" (Dr. Scharlemann, *Modern Theological Problems Regarding the Doctrine of the Word*; Pocono Crest, N.J., Sept. 30 and Oct. 1, 1958, p. 1.) We have seen what Dr. Scharlemann's answer is to the question as to *what this means* when he says the Bible is "God's Word." Under such circumstances it is no longer enough simply to say that the Bible is (*in a sense with which we must reject*) "God's Word."

But to return to the matter of Dr. Scharlemann's pitting the Bible and certain confessions of its doctrine against each other. This brings up the issue of properly distinguishing between the Bible as the sole *rule* of faith and orthodox *confessions* of faith, confessions which are such because they have been derived from the rule of faith. If Dr. Scharlemann is still able to make such a distinction, why does he write as he does? The Catechism and the Brief Statement are confessions of the kind referred to. *Because* the Confessions of the Lutheran Church are derived from the Bible (and not, as in the case of Modernism, with the views of which Dr. Scharlemann's teachings are to be associated, from some corrupting "interpretation" of it), the Lutheran Church does not hesitate in its Formula of Concord to refer to Dr. Luther's Small and Large Catechisms as "the Bible of the laity."

The Missouri Synod's *Short Explanation of Dr. Martin Luther's Small Catechism* rightly sets forth the truth that every word of the Bible is God's Word, *in the sense of the plain meaning of those words* as they have been accepted by the Christian Church throughout the nineteen centuries of its existence, — not because our Church or its theologians say so but *because Scripture itself states this. It cites the necessary proof-texts, e.g., II Tim. 3, 16: "All Scripture is given by inspiration of God."* But Dr. Scharlemann gets rid of this passage as a passage which proves what it does prove, by "interpreting" it as referring to "God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources,

and, of course, the research and investigation undertaken in the course of preparing a Biblical book, as well as the work of translation." (*The Bible as Record*, etc., p. 20:5.)

We believe the layman referred to (a farmer in Minnesota) did quite well when in his reply (Nov. 2, 1960) to Dr. Scharlemann's polemics against the Catechism he stated: "You certainly know that next to the Bible, we get our religion from the Catechism *because that's taken from the Bible.* [Our emphasis.] Everybody knows that the Catechism was written by men, but when the Catechism says that every word of the Bible is God's Word, am I or am I not supposed to believe that?" We believe it to be wholly proper, too, that the layman stated: "If you would have to earn your living picking corn out in this cold weather, you wouldn't want to write too many letters either." For it is a simple fact that we who are members of the Missouri Synod have elected certain officials whom we have entrusted with the grave responsibility of promptly and distinctly repudiating in our name, for the corporate protection of our many congregations, such subversive teaching as that of Dr. Scharlemann. Its President is responsible for the doctrine in Synod.

As for the Brief Statement of the Doctrinal Position of the Missouri Synod, it is well known that Dr. Scharlemann has run into considerable trouble by particularizing his attack on that document at a specific point. If, as is the case, he has since, in the Presidial Letter of Aug. 22, 1960 to Missouri's clergy and teachers, summarily restated his position with tongue in cheek as follows (emphasis ours): "I have personally *always* accepted and believed *the doctrinal content* of the Brief Statement," any and every intelligent person must in the light of his error see that by such a limitation he continues to stand by the denials he has made with reference to ever so much of what is confessed as the doctrinal position of the Missouri Synod in that document.

No wonder the professor polemicizes against the Catechism and the Brief Statement!

The layman under discussion rightly ended his letter to Professor Scharlemann by saying: "There certainly must be reasons why everybody is talking about your teaching. That just doesn't come out of somebody's hat."

God give us many more laymen like this Minnesota farmer! For this business of religion does also concern our laymen most seriously. (Cp. Formula of Concord; Trigl.

Edit., p. 853.) To begin to imagine that it is something just for our church's officialdom would be an error of the most far-reaching consequence. It belongs to the most tragic facts in the long history of the Missouri Synod that Dr. Scharlemann's subversive errors have not yet been officially repudiated and that he has not been removed from the teaching ministry of our church. Our officials are answerable to the members of our church, for such a situation.

❁ III Advised Hatred

Defending the Church does not include defending those who have infiltrated it for the purpose of destroying it, nor even those who with good intentions but feeble understanding in these areas have been misled into giving aid and comfort to those who seek to destroy Christianity. . . . Let us not hate those who make known unpleasant facts, but make haste to correct errors and to build up the Church of Jesus Christ with all the spiritual and material resources available to us.

Howard E. Kerschner, in *Christian Economics* (Nov. 15, 1960); heading ours.

❁ Modernism at St. Louis Seminary

By Their Students Ye Shall Know Them

During the past year representatives of Concordia Seminary, St. Louis, have repeatedly assured the various districts of the Missouri Synod that the Seminary faculty stands united on the doctrine of Holy Scripture. The Administration insists that there has been no false doctrine taught at the Seminary; more conservative professors and members of the Praesidium of the Missouri Synod claim that doctrinal confusion which occasionally found expression in the *Seminarian*, Concordia Seminary's student theological journal, and in essays of one or the other professor has been clarified.

Any one who will take the time to read the *Seminarian* will immediately recognize that this is not true. The 1959-60 *Seminarian* contains more modernism than any previous volume of that publication. We urge those of our readers who are interested in documentation of modernism within the Missouri Synod to secure this volume of the *Seminarian* from some Seminary student.

The following is an outline of some of the objectionable articles within the four issues of this volume,

No. I. DECEMBER, 1959, *SEMINARIAN*: DEDICATED TO ST. AMBROSE

Concordia Seminary's student association president begins this volume by stating that he is "looking forward to growing theologically through *The Seminarian* and its articles!" (P. 4.)

A. SUBTLE ATTACK ON THE GENERAL DOCTRINAL POSITION OF THE MISSOURI SYNOD.

"Pastor John Thinks On Theological Responsibility," (pp. 7-11).

B. SUBJECTIVISM

"The Age Of Prufrock" (pp. 12-15):

"We may say that only within the faith-relationship between the Reconciler and reconciled does existence become essence, not in a strictly philosophical, ontological sense, but in the truly 'existential' sense that only in faith does the existent being perceive that eschatological nature of all creation which provides the creature with its purpose for being." (P. 14-15.)

C. HIGHER CRITICISM

"The Psalms and The Holy Eucharist" (16-19):

1. "Our thesis rests, as we have suggested, upon the recent advances made in Old Testament scholarship by such men as Arthur Weiser, Martin Noth, Sigmund Mowinckel, *et al.* These men have amply demonstrated the cultic background of the Psalter. One of the most significant emphases of Old Testament worship was the cultic 'recalling' of the great acts of deliverance which God had performed in the past." (P. 17.)

For the benefit of our lay readers we should like to state that Sigmund Mowinckel is a modernist (in Norway) who accepts the form-critical approach to the Old Testament. A reading of his *Han som Kommer*, translated by G. W. Anderson, *He That Cometh*, demonstrates that Mowinckel has many stimulating suggestions but that he can not accept the historic Christian faith. Edward J. Young, a leading conservative Old Testament scholar, shows that Mowinckel's approach "can never arrive at the truth" and that he denies any true meaning to the word "revelation." (*The Westminster Theological Journal*, November, 1957, p. 89.) — The classic documentary sources invented by higher criticism are accepted by Martin Noth. This modernist continually discredits the biblical narrative. A patriarch like Jacob with his twelve sons is "simply the personification of the historical

situation after the occupation of the land." (*The History of Israel*, p. 6.) According to Noth, about all we know surely of the historical Moses is that he died. This Seminarian's thesis is based on the "advances" of these unbelieving modernists.

2. "For the Jewish people the deliverance from Egypt in the Exodus is the basis for all their theology." (17.) "Again we are reminded that his recalling was not the recital of an entombed history, but it was a vivid statement of Israel's faith and confidence in God's continuing activity." (18.)

This is the position taken by most of those who accept the form-critical approach to the Old Testament. Tremendous emphasis is placed upon the exodus, since modern critics can no longer accept direct Messianism in the Old Testament.

3. "However, if the unity of the Holy Scriptures is taken seriously and Christ is viewed as the One who 'fills-up' the revelation of the Old Covenant, then this approach will see in the Psalms not only the Hebrew's hymn of praise, but also the energy of an ever-blessing Spirit." (19.)

Modern Old Testament scholars speak of Christ "filling-up" the Old Testament Covenant; they deny any direct rectilinear messianic prophecies in the Old Testament. The approach in this article is that of the higher-critics, Mowinckel and Noth. (See Edward J. Young, *The Study of Old Testament Theology Today*, and Oswald T. Allis, *The Unity of Isaiah*.)

D. MODERNISTS COMMENDED

By listing the following liberal theologians we do not intend to imply that the *Seminarian* completely approves of the theology of these theologians. However, although in some cases merely excerpts from the writings of these theologians are quoted in the *Seminarian*, they nevertheless are all presented in a favorable light.

1. H. Richard Niebuhr (P. 20):

Although H. Richard Niebuhr is generally considered to be more conservative than his brother Reinhold, for evidence of his subjectivistic denial of the actual historicity of the Resurrection of Christ see *Resurrection and Historical Reason*, p. 181.

2. Dietrich Bonhoeffer (P. 21.): "Creation: Re-emphasis Needed?"

Bonhoeffer's views on creation are favorably mentioned in this article and yet Bon-

hoeffer writes that the first three chapters of Genesis present "... the ancient world picture in all its scientific naivete" (p. 26 of *Creation and Fall — A Theological Interpretation of Genesis 1-3*), for they are simply a myth "... just as irrelevant or meaningful as any other myth" (*Ibid.* p. 44). "How else could we speak of the young earth except in the language of fairy tales?" (*Ibid.*, p. 47.)

3. Jaroslav Pelikan (P. 33): "To put the issue more pointedly than I mean it, the Reformation principle of *Sola Scriptura* is fraught with the difficulty that the *Scriptura* has never really been sola!"

4. The LWF quarterly, the *Lutheran World*, is "solidly Lutheran" (p. 37).

5. The quarterly *Kerygma und Dogma* is an "Excellent source for the finest of European Theology" (p. 37).

6. The *American Lutheran* is a "Voice of responsible dissent" (p. 37).

7. *The Scottish Journal of Theology* "Reflects the best British Evangelical theology" (p. 37).

8. Quotations from Emil Brunner (43) and Rudolf Bultmann (48).

II. FEBRUARY, 1960, SEMINARIAN; DEDICATED TO ST. MARY

A. "SCHLEIERMACHER REVIVAL" AT THE ST. LOUIS SEMINARY

"Students responsible for the tremors of a Schleiermacher revival at the Sem. will not fail to peruse 'Schleiermacher's Political Thought and Activity, 1806-1813'" (p. 25).

Footnote #1: "It has been questioned whether or not we can properly speak of a Schleiermacher revival at the Sem. There are some who feel he never died, while the vast majority have not fully reconciled themselves to the fact that he ever lived. In one case a revival is superfluous and in the other, nonsense. We wish only to report that the question has been raised. — ED" (p. 25).

B. BODY/SOUL DICHOTOMY NOT SCRIPTURAL

"This Jacobean concept of faith does havoc to the platonic and neo-platonic theory of a body/soul dichotomy" (p. 28).

C. CONFUSION OF FAITH AND WORKS.

"Faith, Works, and the Paradox" (pp. 28-32).

"'Works' do not 'follow' 'faith.' There can be no such dichotomy. The action of

love and humility is faith itself. This is to say faith can exist only as incarnate reality" (p. 28).

D. MODERNISTS CITED

1. Karl Barth (24)
2. Joseph Sittler (24)
3. Rudolf Bultmann (25)
4. Robert Grant (25)
5. Norman Pittenger (25)
6. Emmanuel Kant (24)
7. Soren Kierkegaard (32)
8. Langmead Casserly (35)
9. A. G. Hebart (41)
10. Sigmund Mowinckel (49)

III. APRIL, 1960, SEMINARIAN; DEDICATED TO DIETRICH BONHOEFFER

A. SEMINARIAN DEDICATED TO A MODERNIST.

Under ID2 we have already discussed Bonhoeffer's denial of the Scriptural account of the creation. After mentioning that Bonhoeffer conceded that the language of Genesis has a capacity as the Word of God, Edward J. Young writes (*Christianity Today*, January 4, 1960, p. 35): "But, we ask, if the words of Genesis 1-3 are the language of myth and fairy tales, what conceivable warrant is there for saying that they also have a capacity as the Word of God? Do the Grecian myths have a capacity as the Word of God? Do the fables of Aesop? Alice in Wonderland? It is about time for some adherent of irrationalism to explain why the 'erroneous,' 'human' words of the Bible have anything to do with the Word of God. And we should like the answer couched in straightforward language, not in the 'it is, yet it isn't' type of explanation, so dear to modern irrationalism. We still believe that this is God's world, and that life is meaningful.

"Bonhoeffer gives a theological explanation which we find difficult to understand. The following will serve as a sample: 'We know that we must not cease to ask about the beginning though we know that we can never ask about it.' Then he continues: 'Why not? Because we can conceive of the beginning only as something finite, therefore precisely as that which has no beginning' (p. 9 of *Creation and Fall*). It would seem that Bonhoeffer has simply used the wonderful first three chapters of Genesis as a frame on which to place his own particular brand of irrationalism."

All this is said concerning a theologian to whom the *Seminarian* is dedicated. Bonhoeffer's theology is commended in this issue of the *Seminarian*.

B. PHILOSOPHICAL AND THEOLOGICAL CONFUSION

"The Role Of A Philosopher Of Religion In A Theological Faculty" (pp. 15-21).

1. "Theology generally has been too occupied with a *propositional* God to have much time for man. A static focus upon religio-historical origins has produced theology which is disengaged from the developing thought-framework of civilization. Too many theologians have spent their time erecting and keeping in good repair a wall of separation from history's forward march." (P. 19.)

2. "In summary, for the promotion of the scientific and correlational aspects of theology, for the protection of theologians from their trespassing on each other's specialties or misunderstanding their own perspective, and especially in order that humanity might be *delivered out of the suppressive hands of the theologians*, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.'" (P. 19.)

3. "The dogmatic systematician has so much to do with biblical, historical, and current ecclesiastical directives, which he is constrained to represent faithfully in his system, that one may expect to see him short-changing the human side of the picture as ordinarily happens. The philosopher of religion would have more freedom to correctively accent this side, because he is obviously working from this other pole of the systematic task. He would be at liberty to *develop theology in ways similar to Bultmann and Tillich*. He would be recognized as faithful to and in sympathy with the humanities which his Christian world view would reflect." (P. 19; emphasis ours.)

4. "The forensic explanation of reconciliation is only one choice among a number of biblical metaphors illustrative of the salvation process. From the point of view of Barth and others, Law and Gospel are best approached in reverse order. Many Trinitarian problems might well be resolved by the employment of a different underlying metaphysic than is ordinarily presupposed, the substitution of a superior world hypothesis for an ontological one." (P. 20.)

C. OLD TESTAMENT HISTORY NOT ACCURATE; LEGENDS EMPLOYED

1. "There are many contemporary theologians who are pointing out that we are in a scientific era and the same concern for accuracy which we have was not necessarily the concern of another day. We ought to take their observation to heart." (P. 23.)

2. "There is much being written today on what we've come to know as oral tradition. It seems likely that before much of the OT, especially the Pentateuch, was written down, it was reported by word of mouth from generation to generation. Some scholars tell us, for example, that 'behind the earliest written stage of the Exodus story there was a long period — of certainly more than three centuries — of oral transmission.' This would give the report the character of 'story' rather than 'history' as we understand that word today." (P. 23. The work quoted by the writer is Bernard W. Anderson's *Understanding the Old Testament*.)

3. "The second implication of the designation of the word 'story' rather than 'history' is that these reports are interpretations." (P. 23.) "Israel's 'history' is interpretative. But this feature we play down so significantly that we sometimes forget altogether that the OT is more than just history. *It is the interpretation of faith.* The events recorded in the Pentateuch probably would not have been regarded as 'miracles' in the same way that Israel regarded them. Indeed, a pagan among them would not have regarded all this as the act of God at all." (P. 23. Emphasis ours.)

4. "What this means for our role as theologians is this: that we do not waste time arguing *the actuality of events*. This is the very kind of debate that lays theology open to the charge of being sterile and unproductive. We are not so much concerned with proving that an event transpired in precisely this way as we are with claiming that God did it. This is what sets Israel's interpretation of history apart from every secular interpretation. This proclamation, that it was God acting on behalf of His people, is the unique message of Israel. It is the faith inspired message of the OT and comes very close to what we mean when we speak of '*revelation*.'" (P. 24. Emphasis ours.)

5. This understanding of the OT "will not leave the honest theologian at a loss

to account for the OT's employment of certain 'legends' which originated in a culture earlier than its own. As Bernhard W. Anderson states, 'What Israel borrowed she transformed and made the vehicle for expressing her covenant faith.' Indeed, these independent units of tradition were not just borrowed. Rather they were *appropriated*, for Israel made them her own by baptizing them into the Jahweh faith." (P. 24.)

According to this seminarian it makes little difference whether certain events actually happened in the OT. The Bible is an interpretation of how men thought God was acting in history for them. However, even Hattusilis, the great Hittite king, was fully confident that he had been placed on the throne by the goodness Ishtar. (Sturtevant and Bechtel, *A Hittite Crhestomathy* pp. 42-83.) It is foolish to even discuss what the Israelites may or may not have inferred from the events of the Exodus. Unless there is a special verbal supernatural communication from God to man, man cannot properly recognize or interpret the workings of God in history. Such a special communication is unacceptable to Anderson and apparently to this seminarian who seems to have taken most of his arguments directly from this higher critic. Anderson on the same page compares Israel's interpretation of the Exodus as a divine act to Abraham Lincoln's interpretation of the Civil War as an act of God. For Anderson the primary function of Old Testament narrative is not to record actual circumstances and happenings but to "mirror the experienced history of Israel" (p. 205, *Understanding the Old Testament*.) This is the volume the *Seminarian* frequently and approvingly quotes. It is used as a textbook at Concordia Seminary as well as at Valparaiso University. Concerning this volume Meredith G. Kline concludes: "The promise of the title is not fulfilled. On the contrary, the author has taken his stand over rather than under the Word of God and the result is inevitably a basic and tragic misunderstanding of the Old Testament." (*The Westminster Theological Journal*, May 1959, p. 256.)

D. MODERNISTS DEFENDED

1. Horace Hummel. "The Renaissance of OT Theology," (*Lutheran World*, March, 1959.) Seniors and graduate students will enjoy sitting again at the feet of their former mentor, Dr. Hummel." (P. 29.)

2. Emil Brunner. "*Mea Culpa — A Study in Emil Brunner's Doctrine of Original Sin*" (pp. 36-40).

Although this seminarian does not completely agree with Emil Brunner, he does not clearly condemn Brunner's denial of the doctrine of original sin and the historic Christian faith. He leaves his reader with the impression that Brunner's views are quite permissible within the Christian Church.

3. William Temple. "William Temple: The Theological Task" (pp. 41-44). "It is not difficult to sympathize with Temple in his attempt to work toward a Christian metaphysic. . . . This passion for finding unity is perhaps the key to his greatness as a churchman and Christian." "So that, in the last analysis, being aware of the weakness of theology and realizing that its admitted weakness might also harbor its strength, we can but confess with Temple that 'the heart of Religion (and of Theology) is not an opinion about God, such as Philosophy might reach as its conclusion; it is a personal relationship with God.'" (43.)

For the benefit of our lay readers who may not be familiar with William Temple we would like to add that Temple is as much a modernist as Harry Emerson Fosdick. (See David Hedegard's, *The Bible and Ecumenism*.) Concerning Jesus Christ, Temple wrote: "It is of supreme importance that He wrote no book. It is even of greater importance that there is no single deed or saying of His of which we can be perfectly sure that He said or did precisely this or that." Of the Bible as a whole he wrote: "No single statement can be quoted as having the authority of a distinct utterance of the All-Holy God" (*Nature, Man, and God*, p. 350). This is the same William Temple approvingly quoted by Dr. Martin Scharlemann in his essay *The Bible as Record, Medium and Witness*.

4. Paul Tillich. Review of Tillich's *Theology of Culture*, p.52. "In conclusion, the serious student, social worker, pastor, or preacher can hardly afford not to take this stimulating volume into his hands. The author is far too influential to be disregarded: the problem with which he deals is much too vital to be avoided. Unfortunately, our Church is too often content with standing on the periphery and dealing with trivia, scholastically searching the Scriptures while the world loses them. We bristle with distrust at the news that anyone is daring to step forward. Tillich is making that step. He is seeking the way for closing the tragic gap between religion and

culture by setting the relation of the first, second, and third articles of the *Credo* in cosmic proportions. As honest theologians and fellow Lutherans we owe him our ear." (P. 54.)

Again for the benefit of our readers who may not have had opportunity to study Tillich we add that for Tillich all religion is symbolic. He goes so far as to even deny the existence of a personal God. According to Tillich there is only one point "at which a non-symbolic assertion about God must be made." Such an assertion is "that everything we say about God is symbolic" (*Systematic Theology*, Vol. II, p. 9).

IV. MAY, 1960. SEMINARIAN; DEDICATED TO JUSTAS JONAS

A. "WANTED: A LIBERAL THEOLOGY" (pp. 4-5).

Under this heading a seminarian writes as if sacred theology were something to be played with.

B. HOLY SCRIPTURE IS NOT REVELATION

"However, in what we have just proposed, it should be noted that this revelation takes place precisely in God's mighty acts of deliverance for His people" (p. 12). "God's revelation in Christ is related to the Scriptures because *Scripture is the prophetic and apostolic witness to God's acts in Christ* and because only in Christ do we properly understand the Scripture." (P. 13. Emphasis ours.)

C. EVANGELICALISM OF CHRISTIANITY TODAY TOO FUNDAMENTALISTIC

1. The Bible is the "complete, reliable authoritative, inspired Word of God" but it is fundamentalism to believe that it is "inerrant" (p. 19).

2. *Christianity Today* is verging on Bibliolatry (p. 21).

D. HISTORICITY OF JONAH AN OPEN QUESTION

"Our Lutheran Fathers were well aware that the principle of *sola scriptura* is itself part of Tradition. We wonder if those who speak lightly of our being a 'Bible centered Church' are as acutely cognizant of this fact. It does not seem so when the same brethren talk as though the Catholic Faith stands or falls on the question of big fishes' appetite for prophets." (P. 32.)

E. BULTMANN DEFENDED

"This short (two pages) excerpt from one of Bultmann's sermons makes delightful reading. He *dramatically spells out the Gospel* with emphasis on the *true meaning of faith in Christ*. He relates faith to the miraculous and correctly insists that our faith is in Christ and not miracles. This article is especially interesting, as it shows Bultmann's exegetical methodology directly applied to homiletics. As is frequently the case, it is easier to understand a theologians' message through his preaching than through his scholarly tomes. With this brief article we urge you to execute the much needed resolve to talk about Bultmann less and read him more." (P. 32-33.)

In the two-page excerpt from one of Bultmann's sermons (in *Theology Today*) referred to, Bultmann deals with Luke's narrative of the Miraculous Draft of Fishes in his typical demythologizing manner: "We are not debating whether this story is an actual occurrence or whether it is reverent poetry, a legend. But lest I be misunderstood, let me say that I do regard it as reverent poetry." This is the approach approved by the *Seminarian*.

Reviewing the volume of Bultmann's sermons (*This World and the Beyond*, Scribner's, 1960) from which the excerpt has been taken, Prof. Geoffrey W. Bromily of Fuller Theological Seminary, in *Christianity Today* (Dec. 5, 1960), writes: "If the miracle stories are pious fictions, as Bultmann candidly tells us in relation to the miraculous catch of fishes, then the drawing out of powerful spiritual or theological lessons is a mere spinning in the void, and no amount of pious existentialism can supply power or solidity."

Some of us have read enough of Bultmann to know that he has nothing to do with the historic Christian faith. He denies all of it. "I do indeed think that we can know almost nothing concerning the life and personality of Jesus." (Rudolf Bultmann, *Jesus and the Word*, p. 8.)

F. NO INVISIBLE CHURCH ON EARTH

"This congregation, the church, is no abstraction or mystic reality which hovers over the congregation. It is an existent fact, the temple of the Spirit and the body of Christ. The New Testament knows no 'invisible church,' except that in heaven." (Excerpt from Anton Fridrichson's, *This is the Church*.)

G. THE RESURRECTION OF CHRIST — HISTORICAL OR SUPRA-HISTORICAL, i.e., mythological.

"Reginald Fuller, 'The Resurrection of Jesus Christ' (*Biblical Research: Papers of the Chicago Society of Biblical Research*, 1960). This is an important article for every student interested in the problem which has received the unfortunate label of 'demythologization.' The problem posed is whether the Resurrection of our Lord is an historical fact in the ordinary sense or whether it is a fact on which the Faith is dependent but not, in the ordinary sense, historical. Fuller maintains that the New Testament distinguishes between an observable occurrence and a faith event. The Resurrection is the latter, a supra-historical revelation. Although he leaves the reader hanging, he does suggest some interesting possibilities. The question to be faced by every NT scholar is whether the NT does indeed make such a distinction. If it does, we dare not use the guise of defending the 'historicity' of Biblical accounts to ignore the distinction. For thus we would, in the name of the Bible, be placing ourselves in opposition to the Bible. Fuller's question (which is also the question raised by Bultmann) can only be answered by the exegete through objective historical study of the documents involved. It is passing strange that some of the most vocal 'defenders of the Bible' are so afraid of Biblical research. The hesitancy to ask honest questions, be they ever so radical, betrays a lack of confidence in the inspired Scriptures." (P. 34.)

The distinction here referred to is not one found in Holy Scripture. It is Kant's distinction between the phenomenal and noumenal realms. When this distinction is applied to Christianity there is nothing left of the historic faith. "Insofar as modern theologians embrace the Kantian distinction . . . they are not merely unsound at this or that point, but they are unsound right down the line and are guilty of maintaining a point which is hostile to historic Christianity. . . . If the resurrection in any sense belongs to the noumenal realm of Kant, or to any other realm than that of human history, there simply was no resurrection." (Edward J. Young, *Thy Word is Truth*, 247-248.)

Conclusion: We realize that some of these quotes, would, taken by themselves, be capable of perfectly acceptable interpretation.

Just because several modernists are mentioned or quoted is no proof of a definite trend at the Seminary. However, when these quotes are studied in their context and when one begins to consider the numerous references to leading modernist theologians and the almost complete absence of any reference to orthodox theologians, only one who insists on remaining blind cannot but conclude that crass modernism is permitted to thrive at our St. Louis Seminary. As far as we know none of the students who wrote these articles were disciplined. In fact, most of them were given diplomas which state that they are eligible to administer the Word and Sacrament. May God have mercy on their congregations!

We have not mentioned the names of the students who have written the above articles simply because we do not believe that they are primarily responsible. *The faculty of Concordia Seminary is.*

The following personal testimony is to the point:

"While doing some research work at Union Theological Seminary in New York, we once picked up a *Seminarian* from its vast array of theological journals. Here was an opportunity for witnessing to God's truth, and yet we had to lay that *Seminarian* down with a heavy heart. There was little in it which was incompatible with the modernism at Union and the theology of the other liberal theological journals."

Sometimes we wonder if the conservative professors at the St. Louis seminary ever read the *Seminarian*. HOW CAN THEY REMAIN SILENT? HOW CAN THEY PERMIT STUDENTS TO GRADUATE WHO NO LONGER ACCEPT THE PURE GOSPEL OF JESUS CHRIST? HAVE THEY SO LITTLE CONCERN FOR THE SOULS OF OUR PEOPLE?

● Missouri's Dilemma

While the doctrines of the church, based on the Scriptures, are not open to debate and while those who cannot accept Missouri's doctrinal statements should leave or be asked to leave the synod, matters of church policy are settled in love by its members, not on the basis of the Word (for the Word says nothing about them), but on the basis of the best wisdom the synod has at the moment after discussion and debate.

Among these "practical" matters, to be decided by sanctified common sense, is the

form of our church government. An arrangement like a synod could, for example, be changed into some other arrangement without violating Scriptures.

Now you may not be aware of it, but during the last generation the organization of synod has been under constant debate and at various conventions steps have been taken to change somewhat the organizational structure of our church body.

Apparently we have tended to centralize control of our synod; or to put it differently, we have placed more power to run Missouri into the hands of fewer people than we have ever done in our history.

Missouri, like every modern church body and organization, sits uncomfortably on the horns of a dilemma. On the one hand it wants to centralize control so that synod can respond more swiftly and more forcefully as a unit to the changing needs of a rapidly changing world. That, under grace, has been an important reason for Missouri's many successes.

On the other hand, the fewer the people in actual control of a synod the greater the danger that mistakes may be made and that, if they are made, they will be serious mistakes. Moreover, centralization means that you and I must of necessity give up a certain measure of our right to determine synod's course of action. And because others make the big decision, we personally are less involved in them. Finally we may lose too much of our sense of responsibility for the work of the church-at-large.

Other dangers beset us. For example, 210 N. Broadway may feel less and less answerable to the 5,000 congregations who created it to serve them. Such a tendency was obvious in some St. Louis statements during this year.

How shall Missouri get out of its dilemma?

Some refer back to 1935 when under the leadership of Mr. Boehne, and Drs. Fritz and Fuerbringer, Missouri held the line against centralization and reaffirmed its historic position on democracy within our synod.

At any rate Pastor Reuben Hahn, 77 W. Washington St., Chicago 2, Ill., has made available an incisive essay, "Zion on the Mississippi" [the exact title is: "Zion On or Down the Mississippi — Which?" — C.L.] dealing with the problem of keeping democracy alive in Missouri. For an overview of the history and the issues of the problem, write him and ask for a copy. "Zion" points

out that in drifting toward centralization we may be losing a good deal more than we have bargained for.

These eight pages are worth sending for and reading.

— *The Badger Lutheran* (Dec. 8, 1960); heading ours.

● Recommended Reading

A Letter to Missouri. By the Rev. E. P. Schulze, the Lutheran Church of Our Redeemer, Peekskill, N.Y. (Missouri Synod). Published in *Christianity Today*, Nov. 21, 1960, pp. 12-14.

Most if not all of our subscribers among the clergy will no doubt have read this exceedingly well written and heartrending appeal of one of our pastors to his "Dear Brethren of the Missouri Synod" which is in the nature of an expose of the shocking doctrinal situation and lack of proper evangelical discipline within the Missouri Synod today. In view of this fact and in consideration of the limited space at our disposal we are not reprinting it, as we would like to. Instead we urge our lay readers to get a copy of it through their pastor. To give just a sample or two of what to expect in it, we quote the following:

"Some of your prominent professors are being accused of heresy: denial of the inerrancy of Scripture, negation of the immortality of the soul and of the resurrection of the body, belief in the annihilation of the wicked; and on the other hand, defense of the 'immaculate conception' and the 'assumption of Mary' as permissible opinions. . . . One of your pastors is currently professing the ancient error of modal monarchianism [substituting for the Divine Trinity of Persons, Father-Son-and-Holy Ghost, the idea of three successive modes of appearance of a single Person]. . . . Pastors are concerned and indignant. Laymen are grieved and disturbed. Low rumblings of discontent are heard at home and abroad."

"Those who want union are those who have nothing to lose by it."

"We are leaving Luther behind."

"The concept of the Church as big business and of pastors as branch office managers invades our thinking and determines our conduct, leaving us no time to sit down and review the *Book of Concord*. . . ."

"What if a thorough housecleaning is in order? 'As many as I love, I rebuke and chasten. Be zealous, therefore, and repent.' Thus saith the Lord, and He is speaking not only to Laodicea but also to us."

What Is Troubling the Lutherans? "Since most Lutheran laymen, and even many clergymen and top officials are ill informed about what is really happening in the Lutheran Church throughout the world, The Church League of America has directed this research project." What appears in the January issue of *News and Views* of the research project announced by the preceding words is published merely as "Part I" of a series of articles of which, as we are given to understand, more are to follow. Part I deals with the general world situation among Lutherans, — the LWF etc. Also some things within the Missouri Synod are touched on.

This is a *must* for our pastors and for our people; the uninformed can here quickly orientate themselves as regards current situations among Lutherans.

News and Views is published monthly by the National Laymen's Council of the Church League of America at 1407 Hill Avenue, Wheaton, Ill. No subscription price for the publication is announced. We suggest that readers send in at least a dollar and ask for copies of all issues which will contain articles continuing the series "What's Troubling Lutherans?" After reading the publication, readers may want to order additional copies for distribution among friends.

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● What Our Readers Say

"I am sure you folks are on the right track. I have been 'wondering' about beliefs and teachings of Drs. Scharlemann and Piepkorn for years. If such things as young pastors tell us are only half truths, should these two men not have been removed from the St. Louis seminary faculty years ago?" — Pastor, Minnesota.

"A few days ago I received from a friend in . . . a copy of the *Confessional Lutheran* containing information about Dr. Martin H. Scharleman and company. Where is our St. Louis seminary going these days — and our pastors and congregations? *We in our church here had not heard a word about that!* . . . Enclosed find my money order for \$5.00. Please send me additional copies and take my membership." — Layman, Ohio.

"I would like to keep informed about what is going on in our Lutheran Church, especially at our seminary; it is heartbreaking when one reads about the present state of affairs existing at the [St. Louis] seminary and among its professors and teachers. . . . I have always looked upon the Missouri Synod as a bulwark of pure doctrine and true faith; I felt its roots were so deeply grounded in God's Word, that the firm belief in its inerrancy would never be shaken; but how have the mighty fallen! . . . May your publication reach every member of our Missouri Synod, and may God open the eyes of the top officials. . . . God bless you and guide you." — Miss . . . , Wisconsin.

"Enclosed you will find my check for \$100.00 as a contribution for the promotion of your work." — Layman, Minnesota.

"A pastor friend of mine loaned me his copy of your March 1960 issue of the *Confessional Lutheran* and I found this very enlightening. I believe I read the entire issue through three times." — Layman, Milwaukee.

"I would like to commend you on the wonderful work you are doing. It wasn't until recently that we knew such a paper existed. May the Lord bless you in your work and continue to give you strength to battle for a Lutheran church which preaches the pure Word of God and lives accordingly." — Mrs. H., Michigan.

"Keep up the good work. Your articles are exceedingly interesting and are bound to bear fruit." — Pastor, Missouri.

"May God ever give you and us the courage and strength to stand up against the false teachers and teachings within our beloved Missouri Synod. To help spread the news of what is going on in our church I am enclosing a check for \$4.00. Please send subscriptions to . . ." — Mrs. S., Minnesota.

"You are pursuing the only sound and God-pleasing course, namely to bear witness loudly and clearly." — Pastor, Wisconsin.

"I want to stand and be counted on the side of those who are battling for the Lord

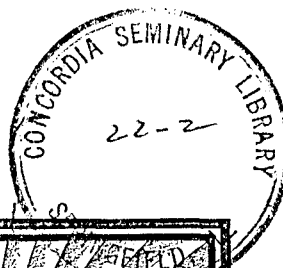
Jesus against the errors of our day (which are the errors of all past days, refurbished)." — Pastor, Ohio.

● Review of Publications

Woman to Woman. By Eugenia Price. (Zondervan.) A brief review and recommendation of this book, by a guest reviewer (unsigned) appeared in the September issue of our journal. To what has there been said we must, however, add some rather serious restrictions. As is the case with so many otherwise excellent publications of Reformed vintage, this book suffers from an unwarranted, un-Scriptural enthusiasm at numerous places. To cite a few examples. On page 105 one reads: ". . . God created all people. And in them all, He created the need *and the desire* to belong to Himself. In even the most antagonistic, Jesus Christ has a hidden ally. . . ." (Our emphasis.) There is a dubious use of the thought of our "choosing" (p. 22), and a similar unwarranted "we decide" (p. 27, second full paragraph). P. 65: "She cracked the door to her heart just a little and He came in." There is a peculiar use of the word "redeem" on p. 6, and on p. 8f one reads: "When we receive Him (Christ) into our lives, He comes. And with Him comes all the magnificent potential of *not* falling short of the glory of God." (Emphasis there.) If this were to be understood of what the justifying Christ means to us it would of course be true; but the context speaks of the potential power of a Christian life as such. There is a loose use of the word "sacrament" on pp. 63. 64. 79. These examples should suffice to show that it is not safe to place this book into any but the most discriminating hands. Better to leave it alone and reach for something that is unmarred by such critical faults.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (II Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Edit., p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

February, 1961

Number 2

IN THIS ISSUE: A Lenten Prayer — Luther Says — The Essence of Liberal Theology — The Place for Exploratory Theologians — Missouri's Present Plight — Has Professor Scharlemann Given up His Doctrine? — What "All the Fuss in the Synod" is Really About — How Long is Dr. Scharlemann's Teaching Going to be Tolerated within the Missouri Synod? — Are YOU Accepting Your Responsibility for Doctrine? — Consider the Turtle! — Don't Expect the Impossible — Correspondence between the CLPB and the President of the Missouri Synod Concerning the Scharlemann Controversy — What Our Readers Say — Pretending to Be What We No Longer Are.

☛ A Lenten Prayer

Lord Jesus Christ, Thou eternal and only-begotten Son of God, Thou wast in Thy redemptive work in the days of Thy flesh the despised and rejected Son of Man. Thou who art Thyself the Living Word of God art still as despised in the Word of Holy Scripture,

which is Thy Word. Thou who hast said "The disciple is not above the Master" and "Whosoever doth not bear his cross and come after Me cannot by My disciple," art also as despised in the confession of those who truly cling to Thee and to Thy Word, which is Truth.

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Editor.....Rev. Paul H. Burgdorf
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Rev. A. T. Kretzmann
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President.....Rev. Arthur C. Dahms
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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Thou didst before Pontius Pilate leave us the supreme example of a good confession when, under the most trying circumstances, Thou didst bear witness before him unto the Truth, for which purpose Thou didst come into the world. Grant us the grace that we may, in a world which is as unfriendly to us as it was and is to Thee, continue in Thy Word, and thus be Thy true disciples, and know the Truth which alone can make and keep us free from the enslaving errors of men. Let us whatever the cost of our doing so may be to us, be instant in season, out of season, in bearing witness to Thy Word. Let us reprove, rebuke, and exhort with all long-suffering and doctrine in a day when men who will not endure sound doctrine heap unto themselves teachers after their own lusts, having itching ears, which are turned away from the Truth unto fables. Let us, above all, watch over ourselves and rejoice to be accounted worthy to endure afflictions for Thy Name's sake. In all of our worship and work let us remain true to Thee and faithfully fulfill our calling in bearing witness to Thy everlasting Word.

Hear us for Thy blessed Name's sake. Amen.

✿ Luther Says —

"The right to recognize and to judge doctrine is a right that belongs to each and every Christian, and to such an extent that the man should be cursed who limits this right even by a hair."

— Complete Works, St. Louis Edition, Vol. XIX:341.

✿ The Essence of Liberal Theology

"*Liberal theology, commonly known as Modernism, is not a system of theology, but rather a method of religious inquiry.*"

Thus wrote Dr. F. E. Mayer in a chapter on "Liberal Theology Destroying the Foundations," in the excellent little centennial publication of the Missouri Synod, *This Church of Ours for Times Like These* (1947), p. 7.

Every pastor of the Missouri Synod was supplied with a gift copy of this publication. In a Foreword to it, Pres. Behnken wrote: "Let me suggest that you study it thoroughly and then devote some time at your circuit pastoral conference to a discussion of the matters presented."

If what Pres. Behnken suggested at that time were only conscientiously done by all

of us, then the cavalier statement that subversive theology (such as that championed in Dr. Martin H. Scharlemann's well known essays) is exploratory would mislead none of us mistakenly to suppose that this could possibly serve as an excuse which should permit us to let it be propagandized, tolerated, or condoned.

As Dr. Mayer rightly reminded us at a most timely occasion, the insistence that its theology is exploratory is the very earmark of Liberalism by which it makes its existence and its presence known to us. It is of the *essence of Liberalism*.

❷ The Place for Exploratory Theologians

"One who is not yet sure as to what he believes, who possesses neither the intellectual knowledge nor the knowledge of the heart that is requisite, should not be so bold as to want to become a teacher of others. . . . Whoever, moreover, has doubts as to the inerrancy of Holy Scripture and regards it as a book interspersed with human opinions and mistakes should unquestionably be removed from the sacred office." (*The Pastoral Epistles*, by P. E. Kretzmann; published by Concordia Publishing House, St. Louis, Mo., p. 263; on II Tim. 3, 14-17.)

Assuming that one such as the above might still be a Christian, but a weak Christian, our Missourian fathers would say that such a one in any case belongs not in the pulpit but under the pulpit (or the Church's teaching rostrum). This is in accord with Titus 1, 9: a minister of the Word must be able by sound doctrine both to exhort and to convince the gainsayers, rather than that he should himself still need to be convinced of the truth of God's Word. Such is the requirement which God Himself makes of the Christian Ministry.

❸ Missouri's Present Plight

When, despite Missouri's present plight, we hear someone say, as we occasionally do, "Everything is under control" in our church, we realize that we are confronted by a *controlled man*, however unconscious he may himself be of this fact and however well meaning the words may be which are spoken by him in his illusionment. And when we read an official hollow defense of the situation that confronts us such as that of the Director of Public Relations of the Missouri Synod in

Christianity Today (Jan. 2), we are reminded of the man who jumped off a 40-story building and, as he passed each floor, waved to someone inside and shouted: "All ok so far!"

Such a miscarriage of public relations not only dramatically illustrates the great tragedy that we are witnessing in our church today but serves to underline it.

❹ Has Professor Scharlemann Given Up His Doctrine?

Somehow or another the queer notion has gotten around to some people that Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis has given up his false doctrine since writing various essays by which the Missouri Synod has been shaken to its foundations. We have the testimony of the professor himself for the fact that this is by no means so. In a letter written Nov. 14 (1960) Dr. Scharlemann says: "My essays do not contain false doctrine." He also says that the Presidium of the Missouri Synod found allegations to the contrary to be wrong. He says: "*I do not know anything about taking something back.*" And he assures us that *he continues to teach what he has always taught*.

Lest we be accused of distorting or quoting out of context (always a convenient line of defense of Liberalism, which usually doesn't bother even to try to document its false assertions and accusations), we shall quote the St. Louis professor's letter in full, as follows:

Just a few words in reply to your letter dated November 3, 1960. It came this morning.

I've tried to make myself as clear as possible in our correspondence. It may be useful to summarize here:

1. My essays do not contain false doctrine. For anyone to say so is to misrepresent the facts. I've given you a partial list of the people who have studied them; and they are being used right now by at least two conferences I know of. [What is this supposed to prove; and what, if it is true, *does it prove?*]

2. The commotion you refer to was caused by the misrepresentations and distortions of the *Confessional Lutheran* and kindred spirits. [A mere unsubstantiated assertion; no evidence attempted.] When the Presidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong. [Let Missouri's officialdom disavow this if it is not true!]

3. I have never taught otherwise than I do now. I do not know anything about taking something back, since my essays were exploratory in nature. The article in the *Lutheran Witness*, [Sept. 20, 1960] is misleading just on that score. That's why it leaves much to be

desired and has been confusing to many people just because it does not give the whole picture. I know of no commotion caused by anything said in the Twin Cities. In fact, I have presented them [his essays] a good many times, and there was, as a rule, rather general satisfaction: Atlantic District; Western District; St. Louis Pastoral Conference; Detroit; St. Paul. Pastor Janzow of Cisco, Texas, was given the assignment of reporting on my paper for the Texas District; and his report was favorable." [The heart of the resolution of the Texas District convention reads as follows: "Resolved, That our district, through its officials, repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture; and be it further Resolved, That we urge the Presidium of Synod and/or Board of Control of Concordia Seminary, St. Louis, immediately to suspend Dr. Scharlemann from the position of professor at our seminary, pending a thorough investigation by the proper authorities." Is Pastor Janzow supposed to have "reported" these facts differently? The accuracy of what is here said may be taken as reflecting on the reliability of the statements just preceding this.] In short, I am at a loss to figure out precisely what your concern is, unless it be the shortage of facts in the *Lutheran Witness* article. [Note!] I would agree that what it says is quite puzzling for any reader not familiar with some of the items just mentioned.

So then we here have it from Dr. Scharlemann himself again that *he does not admit that his essays contain false doctrine; that he has taken nothing back, and that he continues to teach what is taught in his essays; not to forget that he says the Presidium has given its sanction to such a state of affairs.*

We could comment a great deal on reaction to the professor's essays at various conferences. This would lead us too far afield at present. Suffice it to quote from a letter written by the President of the Minnesota District (May 24, 1960) to a pastor in another district who was disturbed by what was reported after Dr. Scharlemann's appearance before the Twin City conference on April 18, 1960. The District President writes: "On April 18 our Conference devoted the entire session to the discussion with Dr. Scharlemann (10:00-12:00 a.m. and 1:30-4:00 p.m.) In this discussion Dr. Scharlemann was asked questions with regard to many statements in his essay. *He withdrew several paragraphs of his essay.* [Our emphasis.] He assured us that he holds with our Synod's position on the infallibility of God's Word, but that he had intended to write against the use of the word "inerrancy" as a good word in this connection. (My correction: No doubt he meant as *not* a good word in this connection). We are happy that Dr. Scharlemann gave us the above assurance.[!] Our Conference also took exceptions to the widespread accusations made in the *Confessional Lutheran* against the St. Louis

Seminary, our Synod's Presidium, because this publication does not speak 'the truth in love.'"

It is obvious that "the infallibility of God's Word" and "inerrancy" are treated as two different things in what is reported above. Readers may want to compare with this what Dr. Scharlemann has to say about this matter in his essay on *The Bible as Record*, etc., p. 13:6-14:4. As for the ill considered stock-in-trade accusation that the *Confessional Lutheran* does not speak "the truth in love," offered as it usually is as though not even an attempt at evidence were required for such a prejudgment of the heart (something wholly contrary to Christian ethics), we ask readers to compare with the sentence we have underlined above ("He withdrew several paragraphs of his essay") with what Dr. Scharlemann himself states in his letter of Nov. 14, 1960 (reproduced in full above): "I do not know anything about taking something back." This will put the reader in a position better to see who may and who may not be speaking the truth, without judging hidden motives of the heart. We may add that Dr. Scharlemann's letter of Nov. 14, 1960, was written to a member of our church in Minnesota; readers will note, too, that in it the professor refers specifically to the Twin Cities conference. We may also add that after the letter of the Minnesota District President had come to our attention we ourselves advised Dr. Scharlemann of its statement concerning withdrawal of certain paragraphs in his essay and asked what retractions he may have made. No reply was ever received to our inquiry (June 17, 1960).

Anyone, moreover, who will take the trouble to compare with his essays what the St. Louis professor says regarding the matters under discussion in the letter of the President of the Missouri Synod to its clergy and teachers (8-22-60) will find that what Dr. Scharlemann here says concerning his not knowing anything about "taking something back" is fully warranted by his summary formulations of his doctrine in that letter. Any such a one will also find that there is in that letter no repudiation of Professor Scharlemann's doctrine. This is and, in an honest and deep loving concern for our synod and for Lutheranism in general, always has been our contention; and it always will be. It cannot truthfully be gainsaid. Anyone attempting the contrary is demonstrably under the evil spell of a *mistaken or false love*.

Let no one begin to imagine that a church's officialdom is not answerable to its

members for the doctrine tolerated in its midst. That's the way of Rome. In Col. 4, 17 members of the Church are told: "Say to Archippus, Look to the ministry which thou hast received in the Lord, that thou fulfil it." In keeping with this Scriptural injunction the Missouri Synod confesses as its doctrinal position in this matter: "The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers [the members of the Church], and such administration remains under the supervision of the latter, Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11." (Brief Statement, # 30; our emphasis.) The lowliest member of a church, armed with the authority of God's Word, is of more authority than a great ecclesiastical officialdom without that Word. This was so at the time of Christ and His Apostles; it was so at the time of the Reformation; and it is also so today, as it always will be. It is one of the great divinely revealed truths of those sacred Scriptures concerning which Dr. Scharlemann avers that they are neither a revelation nor a collection of truths. (*The Bible as Record* etc., p. 21:3; 14:1.) It is up to all of us members of the Church to see to it that the false doctrine of Prof. Scharlemann is *distinctly repudiated*. This is our unalterable position.

That "*the Scriptures themselves are not a revelation*" is Prof. Scharlemann's basic denial of Christian doctrine. It is on that fundamental denial of Christian Truth that the rest of the professor's false doctrine rests. "Verbal Inspiration" is defined by him as *testifying to Christ*, which, even though it be done by way of myth and amid a maze of factual inaccuracy, is something that can only be said in the Spirit, so that the Bible is hereby hardly said to differ from a misled child of God who may still confess as much, though in greatest weakness. (Cp. *Revelation and Inspiration*, p. 16:6.) While Dr. Scharlemann has come to the conclusion that we must continue to use the word "inerrancy", he continues to teach what he has always taught about the meaning of this concept, and he has therefore again insisted on defining or limiting the sense of that word as follows (as reported in the Presidial letter of 8-22-60): "This term stands for the *complete truthfulness and utter reliability* of every word in Scripture." (Our emphasis.) What Dr. Scharlemann understands, and means, by

"the complete truthfulness" and the "utter reliability" of every word in Scripture, however, is clearly seen from his essay, *The Bible as Record* etc. (p. 12:4; 14:2): "The Biblical concept of truth rests on the *person-to-person relationship established in revelation* ['The Scriptures themselves are not a revelation']. . . . In no instance does it signify factual precision, as truth is usually understood today. . . . What the sacred writers record and what they give their witness to is *God's faithfulness in keeping His promises*." "God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents [which 'themselves are not a revelation'] serve as *witnesses to this revelation*. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make us wise unto salvation.'*" (Our emphasis.) This is Dr. Scharlemann's "complete truthfulness and utter reliability of every word in Scripture," of which he says in the Presidential letter already referred to: "I, for my person, want no part in any activity which would tend to destroy *this [mutilated] view of the perfection and majesty of the Scriptures*." (Our emphasis.)

Thus, much of the truth of that divine revelation, the sacred Scriptures as such, is rendered expendable by Prof. Scharlemann's horrible and blasphemous doctrine. In fact, he insists that the Bible is an even better book this way.

Yet, once more, Dr. Scharlemann insists that his essays "do not contain false doctrine"; that when the Presidium of the Missouri Synod examined those essays it found allegations to the contrary to be "wrong"; that he does "not know anything about taking something back"; and that *he continues to teach as he always did*.

These are simple facts in the Scharlemann Controversy as testified to by himself.

Let our action be based on these facts. And let there be action! While our officials are answerable to us, you and I are, as members of the Church, answerable to God for what we permit them to do.

❶ What "All the Fuss in the Synod" is Really About

In the November issue of our journal we published a letter of Dr. Fr. Niedner, Secretary of the Board of Control of Concordia Seminary in St. Louis ("A Grim Fairy Tale," p. 136), written in defense of the teaching

of Dr. Martin H. Scharlemann, professor at that high institution of the Missouri Synod. Believe us, it hurts us more than words can say to have to write as we do. But this matter is a matter of public offense of long standing. And we love not only the truth revealed once for all in Holy Scripture, which has heretofore been consistently confessed by our Church as the verbally inspired, inerrant divine revelation that it is; we love also our dear Missouri Synod too much to let error take over in it by default on our part or by default of others who may be reached by our testimony and roused to join us in an ever so much needed witness to the Truth of God's once for all revealed Word and to rejection of the opposite error which has invaded our church through the teaching of Dr. Scharlemann and by which it is in most imminent peril of being sold out to the denials and false claims of Modernism in its current form of "Neo-Orthodoxy,"—Barthian *Schwaermerei*. If we no longer believed what our synod has confessed as its doctrinal position from the beginning, we would do what plain honesty would in such a case require of us, — we would quietly leave it, because in such a case we would have no right to its fellowship. However, the situation being what it is, we cannot but speak — within that fellowship, which is most truly ours — the things that we continue to hear and see.

To get down to particulars, in the letter referred to, the Secretary of the Board of Control of the St. Louis seminary admits that "all the fuss in the synod" has been caused by an "exploratory" paper which Dr. Scharlemann read at a large meeting in Northern Illinois about what we believe concerning the Bible. (Accuracy would compel one to speak of a *number* of essays, inclusive of a most distressing one, "God Is One," published in the Aug. 1958 NLC *Lutheran Quarterly*.) But then the Secretary of the Board of Control "explains" away any and every reason for "all the fuss in the synod" which he referred to, by saying of Dr. Scharlemann's "exploratory" essay as follows:

"I will tell you what this means. In the course of time many people have had different ideas about the Bible. They believed the Bible to be God's Word, but they have wondered whether we must in all cases take the words just exactly as it is written; for instance, in the story of Pentecost it says that 3000 people were baptized, and does that mean that somebody counted them and that there were exactly 3000 and not 2999, or may we believe that it means about 3000? What difference would it make to us? And there are a number of incidents like that in the Bible. So Dr. Scharlemann asked the people to 'explore' with him and to see what

people were thinking about such things, and whether they were right or wrong. The whole matter has made our people look into the Bible more than ever before and that is a good thing. After the "exploring" we know now what our people think about such questions, and Dr. Scharlemann will continue to teach at the Seminary that the Bible is God's Word.

"I am glad about your concern for the teaching at our seminary and I hope that I have helped you to understand this situation better."

Now, every attentive reader of the Bible knows that what the Secretary of the Board of Control suggests (that "in the story of Pentecost it says that 3000 people were baptized," Acts 2, 41) *is not what the Bible says*. The passage under consideration reads: "Then they that gladly received his word were baptized; and the same day there were added unto them *about* three thousand souls." (So also in the Greek; our emphasis.) The oratorical questions which the Secretary of the Board of Control asks in defense of Dr. Scharlemann's teaching are therefore just so much wasted effort.

But go on. The Secretary of the Board of Control of Concordia Seminary further says that there are a number of incidents "like that" in the Bible, and that so Dr. Scharlemann asked the people to "explore" with him *what other people were thinking about such things*, and whether they were right or wrong.

The simple fact of the matter is that Dr. Scharlemann has in a most defiant way presented *his own thinking about the Bible* and that he continues to defend this most strenuously as that which he has *always held* and still holds. Instances of this are not, moreover, "like that." Rather, in his essay on *Revelation and Inspiration* (presented to the clergy of the very district in which the St. Louis seminary is located and subsequently recommended to them "as a guide" in their studies) Dr. Scharlemann e.g. says (p. 16) concerning the Ascension of our Lord that the end of Matthew "unmistakably suggests that He ascended from a mountain in Galilee" (which simply is not true; Matthew suggests nothing at all about the Ascension); and then, since Luke records that the Ascension took place from Mount Olivet at Bethany (in Judea), the professor *charges the Bible with a "discrepancy"* here, which however is altogether of his own making. And there are a very considerable number of instances like that in Dr. Scharlemann's essays.

In a letter written on Reformation Day (1960), which he speaks of as his own "95 Theses," the Secretary of the Board of Control has repeated his reference to "3000" converts on Pentecost Day; and he here says:

"I added that there are other incidents like this in the Bible, where an exact figure is given, and there are some people who doubt the *exactness* of the figure, I was thinking of Exodus 38, 26." (Emphasis in original.)

The figure in Exodus 38, 26 (603,550) is that of the number of men twenty years old and upward, except for those of the tribe of Levi, among the Israelites involved in the Exodus. Dr. Scharlemann has insisted that this is a "beefed up" figure, meant to make that event look more impressive!

In letters to complainants concerning his essays, the professor has made it a point to repeat and to defend his allegation of inaccuracies in the Bible.

If, after such assertions and many more like that, Dr. Scharlemann, as the Secretary of the Board of Control suggests, nevertheless says that the Bible is "God's Word," every intelligent person must see that he is only accommodating himself to our language while, to use the Secretary's own words, he in fact has "*different ideas about the Bible.*" "God's Word," in Dr. Scharlemann's usage, *has a different meaning* from that which is its plain meaning in its own Scriptural sense and in its historic Christian usage. Dr. Scharlemann himself says concerning this matter: "Any suggestion or implication on any one's part that I ever believed or held anything except that the Bible is fully the word of God is slanderous and libelous. I have always held this; and the essays I wrote set out to demonstrate what this means in its full sense." (Letter of Oct. 4, 1960. Our emphasis. Cp. CL, Dec., p. 152.) Dr. Scharlemann's basic thesis, set forth in his essays, is the negation, a negation of Barthian Enthusiasm (*Schwaermerei*), that "*the Scriptures themselves are not a revelation.*" (Cp. e.g. his essay, *The Bible as Record*, etc., p. 21:3.) According to the St. Louis professor, the Scriptures are not the Word of God *in that sense*, in the sense of a special form of revelation, which is the ordinary sense of those words and the meaning of "given by inspiration of God" (II Tim. 3, 16), so that God Himself is speaking to us in every word of Holy Scripture, even while those words are at the same time the words of the holy men through whom the Spirit has recorded them, "fitly joining together Spirit-revealed truths with Spirit-taught words," I Cor. 2, 13. This is the miracle of Scriptural inspiration, a miracle comparable to that of Christ's Incarnation.

This is the dreadful issue confronting our Church in the teaching of Dr. Scharlemann today. This, and the fact that his teaching is

being condoned and officially defended in the Missouri Synod, as is again plainly seen from the above letter of the Secretary of the Board of Control, whereas it ought already long ago to have been *distinctly repudiated*, — unless our synod were no longer to confess, to the exclusion of everything to the contrary, what it has confessed as its unalterable doctrinal position for a century and more. If this were to be the case, in the opinion of some, should they not be expected to be honest enough to step up and plainly say so, whatever the consequences of their denial of our corporate confession to them might be?

If, as is no doubt the case, the Lord of the Church has for some people graciously overruled Dr. Scharlemann's violation of the majesty of His Word by using it to drive them deeper into the sacred Scriptures, the question, What of our synod as such? not only still remains, but must become an even more pressing issue to them.

Opponents of the the Truth have in disparagement of unyielding adherence to the pure doctrine of God's Word (and *we mean* God's Word!) coined the term "Lehrgerechtigkeit" — *doctrinal righteousness*. Isn't it doctrinal righteousness of the worst kind to say or to suppose that there is (and perhaps can be) nothing doctrinally wrong within the Missouri Synod while such completely subversive doctrine as that of Professor Scharlemann remains unrepudiated and he is permitted to continue to teach in our Church? No true Missourian will by word or action, or *inaction*, want to be found guilty of such doctrinal righteousness.

This is what "all the fuss in the synod" is about. Insistence on anything to the contrary represents a dreadful distortion of the fateful issue confronting our Church today, which must ultimately help to bring about its complete doctrinal ruin.

● How Long is Prof. Scharlemann's Teaching Going to be Tolerated Within the Missouri Synod?

A public grade school teacher at Wapakoneta, Ohio, was recently dismissed because he propagandized among his pupils views concerning the Bible which were contrary to their own religious convictions. This information was released by the UPI (Dec. 20) and appeared as a news item in the *Chicago Daily News*.

Officials took this action at the Buckland grade school after parents began complain-

ing against the teacher, who had penciled as "contradictory" statements in the school study-hall Bible and told his pupils that the Bible was based on myths. The teacher (Virgil Phemister, 47), a former college instructor who teaches music, said he once thought seriously of becoming a minister; but that was before he uncovered "obvious inconsistencies in the Bible."

It is a well known fact that Prof. Martin H. Scharlemann of Concordia Seminary, St. Louis, Mo., has launched similar attacks against Holy Scripture. Contrary to an opposite notion which has somehow been widely disseminated, as though the professor had given up his teachings, Dr. Scharlemann keeps insisting, concerning his various essays in which his views have been set forth during the past several years: "My essays do not contain false doctrine. . . . When the Presidium examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong. . . . I have never taught otherwise than I do now. [It will, of course, be noted that this is the same as saying: I continue to teach what I have always taught.] I do not know anything about taking something back. . . ." (Letter of Nov. 14, 1960.) Yet, Dr. Scharlemann is permitted to continue to teach within the Missouri Synod and even to serve as a professor at its leading seminary.

Is what is not allowed even in a public school to be tolerated within the Missouri Synod today?

Is it not highest time for all Missourians really to raise their voice and to insist on determined evangelical action, wherever the chips may fall?

❶ Are YOU Accepting Your Responsibility for Doctrine?

Commenting on Lord Chesterton's phrase on "the ignorance of the expert," the *Badger Lutheran* (Dec. 22), official organ of The Milwaukee Federation of Lutheran Churches of the Missouri Synod, applies the truth expressed by this phrase to the current church situation among us. After giving their just due to experts or specialists in church work, among whom it also reckons today's parish minister, the *Badger Lutheran* goes on to say:

Credit the church ledger with some magnificent assets in the form of its specialists.

But do not overlook the possible deficits.

Concentrating on his speciality, the professional man and the pastor may finally suffer

from a narrowness of vision. As he learns one small segment of church work well, a pastor may of necessity grow increasingly ignorant of a hundred other segments.

He may finally feel that he has no competence in areas other than his specialty. As a result, he may be inclined to refer to experts, who have specialized in that phase of church life, questions outside of his own small area of work. He may confess to a relative ignorance and in some of these other matters not accept any responsibility for judgment.

And therein lie the elements of a colossal tragedy for Lutheranism and especially, Synodical Conference Lutheranism.

Harassed and busy as he is, every specialist in church work, whether a parish pastor or in some other phase of the ministry, and, rushed and distracted as he may be, every lay person has an unmistakable responsibility for doctrine.

Are all of us accepting it today? or are we passing a part of it on to the "expert," the committeeman, who is meeting with other committeemen of Wisconsin or of the NLC?

If we are trying to shift this responsibility or if we are indifferent to it, we are in trouble. We are trying to evade our first responsibility: to know and witness to the truth. On Judgment Day God will require from us an accounting of our concern for the truth. Truth is more important even than missions, for to preach a distorted Gospel in our mission fields is to compound sin.

How much are you helping Missouri to continue to stand firmly for doctrinal truth? How well read are you? How often do you discuss these matters?

Such questions and others like them are well asked. And they should be properly answered by each one of us. Only a church the rank and file of the members of which is determined to accept and properly discharge its doctrinal responsibility can hope that its Church will retain its doctrine.

(The heading and emphasis in this article are ours. As it appeared in the *Badger Lutheran*, its heading was "The Ignorance of the Expert.")

❷ Consider the Turtle!

While he was president of Harvard, Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?

We are obligated for the above to Frank S. Mead in *Tarbell's Teachers' Guide*, Fleming H. Revell Co. (Quoted in *The Lutheran*, 12-14-60.)

Are you willing to stick your neck out for Christ? Thanks to confessional decay and the dying out of truly evangelical Christian discipline at top levels, the Missouri Synod offers almost unlimited opportunity for either confession or denial of Christian truth and, with that, of Christ Himself.

This is no time for anyone of us to sit encased in his shell. Stick your neck out for Christ! (Cp. Mt. 10, 32-33.)

❶ Don't Expect the Impossible

"Real Biblical religion will never win a popularity contest."

(Wilfr. Bockleman, in *Lutheran Standard*, 11. 7. '59)

❷ Correspondence Between the CLPB and the President of the Missouri Synod Concerning the Scharlemann Controversy

The history of the Missouri Synod which will be written tomorrow is being made today. In this day of the *rise of the totalitarian church and modernism*, which threaten to deprive our congregations of their God-given autonomy guaranteed by Synod's constitution and of purity of doctrine, the *Confessional Lutheran* is making an important contribution toward the documentary source material on which tomorrow's record will have to be based if it is to be truly historical.

Among this material, correspondence which the Confessional Lutheran Publicity Bureau has recently been carrying on with the President of the Missouri Synod will have to have its place. This correspondence was initiated by the Executive Staff of the CLPB within about a week after appearance of the President's Letter of Aug. 22, 1960 to the clergy and teachers of the Missouri Synod. In the President's letter there was proposed a Scripturally unacceptable settlement of the Scharlemann Case. The essence of the teaching of Dr. Martin H. Scharlemann, set forth in various essays, consists in attacks on the Holy Scriptures, — denial of their being in themselves *divine revelation and as such the Word of God* in the plain historic and accepted sense of these words; against their plenary verbal inspiration *in the Scriptural and historic sense of those words* confessed by the Lutheran Church and the Missouri Synod from its beginning; denial of their truthfulness

and inerrancy *as such* in the plain meaning of those words; and related matters.

Within a week of receipt of the President's Letter the CLPB through its Executive Staff wrote the President, *requesting a meeting with him for the purpose of making clear the Scriptural unacceptableness of the settlement of the Scharlemann Case proposed in his letter.*

The resultant correspondence discloses *hesitation on the part of the President even after all this time to discuss the DOCTRINAL ISSUES underlying this controversy in our church*, as well as some other significant facts concerning unwarranted trends which are today developing in our church. Most notable among these is the attempt to discredit the evangelical efforts of those who duly exercise *their God-given and synodically guaranteed prerogative of rejecting public false teaching* and, with that, *a totalitarian trend.*

The full correspondence up to the time of this writing, between the Executive Staff of the CLPB and the President, who is answerable to members of our church for the doctrinal situation within the Missouri Synod, here follows. It is accompanied by some pertinent comments here and there.

Whoever reads this correspondence carefully, and then speaks and acts accordingly, will not find himself in a position in which he may have to answer the embarrassing question, *On what do you bias your opinion?* Such a one will rather be able to answer for his conduct and his confession, which finally involves Christ and His Word in a most vital way, on the great day of judgment.

The first letter in this correspondence here follows.

Aug. 31, 1960

Dear Dr. Behnken,

The officers and staff of the Confessional Lutheran Publicity Bureau are desirous of having a meeting with you and the Vice-Presidents of Synod. Purpose of the meeting is to make clear that the proposed settlement of the Scharlemann case as reported in your recent letter is Scripturally unacceptable. We shall be prepared to present a succinct statement on the issues when we meet.

We suggest that the meeting be held on any of the following dates: Oct. 12, a Wednesday, or October 27, a Thursday, or Nov. 2, a Wednesday. The place can be in Chicago, at St. James Church or School, Fremont and Dickens. Time of the meeting 2:30 p.m. until we close late in the afternoon or evening. If you prefer to make arrangements for a meeting in Chicago's loop, in some hotel, that will be agreeable also.

As moderator for the meeting we would suggest, for economy's sake, a local man, such as Rev. Martin Frick or Rev. Carl Pfothenhauer; otherwise Pres. Albert F. Jesse of Austin, Texas, would be acceptable to us.

If you prefer to have more men than the Presidium at the meeting, we shall offer no objection. Our group would number around 12, possibly a few more.

An answer at your earliest convenience will be appreciated by the undersigned.

Respectfully yours,
Arthur C. Dahms [Pres., CLPB]

Copy to Vice-Presidents

Receipt of the above letter of the CLPB staff dated Aug. 31, 1960, was acknowledged by the President on Sept. 22, 1960, and the assurance given that "the whole matter" of meeting with the staff of the CLPB would be given attention in the near future and that the staff of the CLPB would then hear from the President. However, in his reply (?), which followed under date of Sept. 28, 1960, the President completely ignored the whole matter of the CLPB's request for a meeting with him for the purpose of making clear the Scriptural unacceptableness of the settlement of the Scharlemann Case as reported in the President's letter of Aug. 22, 1960, to the clergy and teachers of the Missouri Synod. In this "reply" the CLPB staff letter was dealt with as though it did not exist, or as though it were not worthy of earnest consideration and reply, or as though it were not expedient from the President's point of view to give to it the attention which it should receive and which truly evangelical procedure would demand in view of the critical doctrinal situation existing in our church today. While totally ignoring the CLPB request, the President made a counter-proposal for a meeting which would be confined to "attacks" which he charges were publicized by the *Confessional Lutheran*. The President in this connection refers to a casual conversation which ensued when at a chance meeting at the Conclave of Theologians in Thiensville, Wis. (July 20-30, 1969) the editor of the CL approached the President and two other members of the Presidium to extend greetings. On that occasion the President divulged nothing concerning any possible purpose of a meeting he may have had in mind.

Unevangelically to ignore or to refuse to discuss basic doctrinal issues and to insist, instead, on discrediting opponents whose unimpeachable testimony against error has become too uncomfortable to be ignored or borne any longer add up to a simple and well known fatal formula by which other churches in our day have been effectively sacrificed to ecclesiastical totalitarianism and modernism. THIS IS THE GREAT ISSUE WHICH CONFRONTS US TODAY. We must recognize this issue and oppose the rise of

totalitarianism and modernism in our church with all our might — TODAY; tomorrow will be too late! Such is really the purpose of this whole correspondence so far as our part in it is concerned.

The President's letters of Sept. 22 and 28, 1960, now follow, as does also a letter written in response to them by the CLPB under date of Oct. 11, 1960.

Sept. 22, 1960

Dear Brother Dahms:

Your letter of Aug. 31 was duly received.

The whole matter of meeting with the staff of the Confessional Lutheran Publicity Bureau will be given attention in the near future. You will hear from us.

Sincerely yours,

J. W. Behnken

September 28, 1960

TO:

The Revs. A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District Presidents: The Revs. O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary, St. Louis: Drs. A. O. Fuerbringer and Arthur C. Repp

The Members of the Board of Control, Concordia Seminary, St. Louis: The Revs. Fr. Niedner, and Gerh. Nitz

Dr. Martin H. Scharlemann,

The Vice Presidents of Synod: The Rev. Drs. O. R. Harms, R. Wiederaenders, Geo. W. Wittmer, Arthur C. Nitz

Dear Brethren:

Recently the Vice Presidents of Synod met with me to weigh and consider the status of Synod. Among other matters we also discussed the charges and attacks which have been publicized in the *Confessional Lutheran* against the Faculty of Concordia Seminary, St. Louis, as well as individual members of the Faculty, against the Board of Control of the Seminary, against Districts of Synod, and against the Praesidium of Synod.

During the Thiensville Conclave of Theologians three members of the Praesidium spoke briefly with Pastor Paul H. Burgdorf and mentioned that we would have to arrange for a meeting. He stated that he would not meet alone with us. He informed us that there would be twelve members of The Confessional Lutheran group present at such a meeting. This prompted us to decide that we would now call a meeting of all who were mentioned at the head of this letter. Pastor Burgdorf will kindly inform the other ten men of the Confessional Lutheran group. (Ten copies of this letter enclosed for this purpose.)

We are requesting you kindly to be present for this meeting on Monday, October 31, and Tuesday, November 1, at the Lutheran Building, 210 North Broadway, St. Louis, Missouri. The meeting is to begin at 9:00 A.M. All reasonable expenses will be paid by Synod.

Invoking the gracious guidance of the Holy Spirit on this meeting that the difficulties may be

resolved in truly God-pleasing manner, I shall look forward to an affirmative answer.

With cordial greetings,

Fraternally yours,

J. W. Behnken

October 11, 1960

Dear President Behnken,

In the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guarantee of Synod's Constitution (Art. III:8), we on August 31 requested a meeting with you and the Vice-Presidents of Synod. "Purpose of the meeting is to make clear that the proposed settlement of the Scharlemann case as reported in your recent letter is Scripturally unacceptable." We also assured you that "we shall be prepared to present a succinct statement on the issues when we meet." We indicated furthermore that there should be a moderator acceptable to both parties. While we had suggested Chicago as a meeting place for reasons of economy, it would be agreeable to us to meet at another place (such as St. Louis).

While acknowledging receipt of our request, under date of September 22, you have up to this time ignored the proposals made by us. May we hear from you with regard to these, so that arrangements for such a meeting as we have requested may go forward without undue delay. It should be apparent that a recording of the meeting requested by us is essential for the protection of all concerned.

We await your early response to our request.

Respectfully yours,
The Board and Staff of the CLPB
A. C. Dahms, Act. Pres.

A reply to the above letter of Oct. 11, 1960, of the CLPB staff was written by the President under date of Oct. 13, 1960. It here follows.

Oct. 13, 1960

Dear Brother Dahms:

This morning's mail brought your letter under date of October 11.

Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present. We shall give consideration to this matter.

To the above let me add that The Confessional Lutheran Publicity Bureau has been invited by the faculty for a joint meeting in which the attacks on Dr. Martin Scharlemann and others were to be considered. You've also been invited by the Board of Control of Concordia Seminary for a meeting to discuss charges which you brought against the faculty. You folks have declined to accept these invitations. Just why, I do not know. I honestly believe that you should have accepted for the purpose of coming to an understanding with the faculty and the Board of Control of our seminary.

Then again rather recently I wrote the Board and Staff of The Confessional Lutheran Publicity Bureau for a meeting in St. Louis on October 31 and November 1. Both you and the Reverend Paul Burgdorf received this letter from me. I also mailed ten copies to the Reverend Paul H. Burgdorf with the request that he could send these to the other ten men whom he wanted at the meeting. This number of twelve dates back to the Conclave of Theologians at Thiensville, Wisconsin, where Drs. Oliver R. Harms, Arthur Nitz and I spoke to Pastor

Paul Burgdorf. He told us that he would not meet alone with us. When we asked him how many, he told us twelve.

To date I have not heard whether you men are willing to accept the invitation. I am convinced that this meeting should be held first and then we can discuss the matter of doctrine and the letter addressed to the clergy and teachers Re: Dr. M. Scharlemann at a time when this can be arranged.

Looking forward to your reply with reference to the meeting on October 31 and November 1, I am, with kindest greetings,

Fraternally yours,

J. W. Behnken

It is to be noted that in the President's reply, his ignoring of the original request of the CLPB for a meeting *for the purpose of discussing doctrinal issues* for the present at least became now an outright refusal on his part. Nor did he give a reason for saying: "Such meetings cannot be arranged at present."

Major statements of the President in the second paragraph of his letter are incorrect. 1) Prior to his counter-proposal of Sept. 28, 1960, no letter asking a meeting with the CLPB, or its executive staff, was received. 2) Neither the faculty nor the Board of Control has at any time by any communication received or known to us, invited the CLPB, or its executive staff, to meet with it.

As for what would be proper procedure if facts were as the President incorrectly asserts them to be, there will no doubt be sufficient time to discuss such matters if and when need for such an occasion should arise. Suffice it to say for the present that *THE PRESIDENT is and has been responsible for the administration and doctrine of all Synodical personnel involved in all of this controversy.* (Constitution, Art. XI.) *We decline to be diverted from THE BASIC ISSUE IN THIS CONTROVERSY: ITS ALL FATEFUL DOCTRINAL ISSUE.*

It is to be noted furthermore that in the last paragraph of his letter the President again refused to give priority to discussion of the matter of doctrine and his letter of 8-22-60, or to give consideration to this at all except at some later indefinite time.

A number of further letters in this correspondence with the President which was initiated by the CLPB on Aug. 31, 1960, follow:

Oct. 19, 1960

Dear Dr. Behnken:

Your reply to the Confessional Lutheran Board and Staff letter of October 11 reached me by a roundabout way over Clinton, Iowa.

Your ten letters sent to Rev. Burgdorf by 3d-class mail reached him on Oct. 7th, when he picked up his mail late in the afternoon at the post office.

He immediately sent them out, and we had a meeting October 11th.

You will realize, of course, that time is required for us to get together, because we do not all live at one place.

Our original request of August 31 was for a meeting to discuss the Scharlemann case and make clear why the announced settlement of that affair was not acceptable. You made no mention of such a meeting in your letter of September 28th. Instead you requested us to appear before you and other officials to discuss charges brought against the faculty. You say we have declined to accept such past invitations. I know of no refusal to attend such a meeting.

The men of the Confessional Lutheran group surely have a right to be heard with their objections to the settling of the Scharlemann affair. That should be a pre-requisite for any discussion of the disclosures made regarding the aberrations of Dr. Scharlemann. Any other arrangement does not seem logical under the present circumstances.

You have stated that you and the vice-presidents are not disinterested in a meeting for the purpose of discussing doctrinal issues. But it is confusing that you say such meetings cannot be arranged at present, and that further consideration must be given to this matter.

One other thing should be clarified. Does your invitation to a meeting for discussion of "attacks" in the Confessional Lutheran mean that we are to be on trial? We are looking forward to fraternal discussions when meeting with brethren or officials of the church. Will you, please, clarify this?

In view of the present date and the time required to get the men concerned in these things together, it is apparent that a meeting by Oct. 31—Nov. 1 is extremely difficult to arrange, and that a later date should be considered. Again, however, I think we should first discuss the underlying doctrinal issues as the basic problem.

Awaiting your early reply, especially also with regard to the manner and details of conducting a meeting, see letters of Aug. 31 and Oct. 11, I beg to remain

Fraternally yours,

A. C. Dahms

Oct. 21, 1960

Dear Brother Dahms:

Your letter under date of October 19 was duly received. First of all, permit me to say that I am very sorry that the recent letter addressed to you went to Clinton, Iowa. The secretary followed the address on the letterhead. I should have looked after this, but failed to do so. Please pardon me.

You refer to the fact that it is difficult to arrange for a meeting with a larger group. Let me say this is certainly true and that we experience the same thing. Our Vice Presidents — at least two of them — must come from great distances. These men attend also other meetings. Then, too, our local men often have meetings on their program. In your letter you state "a later date should be considered." I take for granted that this means that it is virtually impossible for us to meet on October 31, and November 1. Dr. Oliver Harms and I discussed this matter thoroughly. We are proposing now that we have a meeting on December 13 and 14. We realize, of course, that our pastors are busy at that time. However, this seems to be the only time that we can consider a meeting for the men here,

particularly also are we taking into consideration the fact that some of us have other meetings which must be attended in other parts of the country. We are trying to do the best possible. I hope that these days which we are suggesting, will meet with your approval.

Your reference to being put on trial prompts me to refer to my former letter. You will note that I spoke of discussing the matter with you. We want to discuss the procedure, the charges, which the Confessional Lutheran has brought. Of course, we want this discussion not to take the place of a regular trial, but rather a discussion among brethren in order to come to some definite understanding and conclusion. I hope that this will be satisfactory.

I shall appreciate it very much if you will let me know at an early date whether the suggested dates — December 13 and 14 — are satisfactory.

With kindest personal greetings,

Fraternally yours,

J. W. Behnken

Nov. 12, 1960

Dear Pres. Behnken:

On August 31 we requested an early meeting with you for the purpose of making clear that the proposed settlement of the Scharlemann case as reported in your letter of August 22 to the clergy and teachers of our synod is scripturally unacceptable. We assured you that we would be prepared to present a succinct statement on the issues at that meeting.

In your letter of October 13 you decline such a meeting for the discussion of the doctrinal issues at this time, writing, "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present. We shall give consideration to this matter." We cannot understand your position, since the doctrinal issues in this matter are obviously basic and must necessarily have priority over, and be the foundation for, any other discussions.

In our letter of October 11 we reminded you that our request was made "in the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guarantee of Synod's Constitution (Art. III, 8)." To this we add that we are, moreover, acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod. Specifically we call attention to Sect. 30 of that confessional document of our church: "... The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers (the members of the Church); and such administration remains under the supervision of the latter, Col. 4:17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4:1; I Peter 4:11." (Cf. also Sect. 32.)

In accordance with this scriptural position, we insist that we may not be denied prompt evangelical discussion of the doctrinal issues confronting us in your letter of August 22.

When you have finished giving consideration to this matter and are ready to implement your interest in a meeting for the purpose of discussing doctrinal issues, we shall be glad to hear from you again. Once that basic matter has been taken

care of, it should not be difficult to agree on other matters relative to such a meeting, which we originally requested in our letter of August 31. We assure you that you will then hear from us further regarding these.

Yours in Christ,
The Executive Staff of the
Confessional Luth. Pub. Bureau,
A. C. Dahms, Act. President.

Nov. 21, 1960

Dear Brother Dahms:

Your letter under date of November 12 arrived here while I was away. It came to my attention last Friday. I am dictating this letter at home and do not have access to the date of the letter which I mailed to you and to Pastor Burgdorf concerning the possibility of meeting with you and a larger group which I mentioned on December 13 and 14. I have not heard to date whether these dates are agreeable to you. Will it be possible for you to inform us at an early date whether a meeting like this can be held on December 13 and 14?

Your recent letter refers again to a meeting, which you had requested with the Vice Presidents and me. At the time I assured you that the Vice Presidents and I were certainly not disinterested in a meeting for the purpose of discussing doctrinal issues. I informed you then that such meetings cannot be arranged at present. And that we shall give consideration to this matter. We shall not overlook this. Such a meeting can well be held. However, we are convinced that the meeting which we suggested should have priority. For this reason I shall be thankful to you if you will inform me whether a meeting on December 13 and 14 is agreeable. The suggestions made concerning such a meeting in a former letter still apply.

I shall look for a reply from you at an early date.

Fraternally yours,
J. W. Behnken

Dec. 5, 1960

Dear Dr. Behnken:

In answer to your letter of November 21 we wish to state once more that we desire to meet with you as soon as possible for a discussion of the doctrinal issues which underlie the statement in our letters of August 31, October 11 and 19, and November 12 that your proposed settlement of the Scharlemann case as presented in your letter to the clergy and teachers is Scripturally unacceptable.

In your letters of October 13 and November 21 you have declined to meet with us at this time for the discussion of the basic doctrinal issues. We are asking you once more to reconsider your decision and to honor our request of August 31 which began this correspondence.

If you should reach a willingness to meet with us in the near future for a discussion of the doctrinal issues, please let us know as quickly as you can, since, among other things, it will be necessary to agree upon a moderator. As we stated before, it is also essential that a recording of the meetings be taken for the protection of all concerned. We have also previously mentioned that we are prepared to present a succinct summary of the pertinent doctrinal issues. Up to this time you have given us no response on these details.

When the discussion of the basic doctrinal issues has been concluded arrangements for a meet-

ing for the purpose you have proposed could properly follow.

Your in Christ,
The Executive Staff of the CLPB
By (A. C. Dahms), Act. Pres.

December 7, 1960

The Rev. A. C. Dahms
2046 Fremont Street
Chicago 14, Illinois

Dear Brother Dahms:

From day to day I have been waiting for a definite answer whether you and the eleven other men were coming to the meeting on December 13-14, 1960. I waited until this morning's mail arrived, but there was no letter from you.

The Vice-Presidents were here last week and asked whether the meeting would be held. Members of the St. Louis Faculty and the Board of Control also inquired. I had to tell them that as yet I had not heard from you.

Now the time is too late to ask especially the Vice-Presidents to make arrangements to attend the meeting. I cannot and shall not expect this of them. Hence, because I have no answer of acceptance from you I regret that I must postpone the meeting until a later date.

Fraternally yours,
J. W. Behnken

Upon receipt (on Dec. 15) of the President's letter of Dec. 7, the acting president of the CLPB sent the President a mimeographed copy of the CLPB letter of Dec. 5 the original of which had been mailed to him on that day (Dec. 5). A note was added, stating that the original letter had been mailed on the afternoon of Dec. 5, and that this copy was now being mailed to him in case the original should have miscarried. The original never returned to the sender.

Further correspondence now follows without comment other than to add that, while all of this postponement of discussion of the fundamental issue confronting our church is officially insisted on, theological hay is being made of the new doctrine introduced into our church by Dr. Scharlemann (that the Scriptures themselves are not a revelation but a mere record, witness and medium of revelation) and of other new doctrines based on that fundamental denial. We have in mind articles and letters currently being written by the president and members of the St. Louis faculty. For instance, a recent official letter of its president in which he explains *the doctrine of "inerrancy"* and of "the truth of God," in the faculty's recent Statement on the Form and Function of Scripture, as implying "that if historical, geographical, and secular matters are presented in the Bible, it is God's intention that the reader search in them and in their context *what God is saying to mankind about sin and salvation.*" (Our emphasis.)

Are we after all of this time still to permit ourselves to be denied evangelical discussion of the doctrinal issue confronting our church while it continues thus to be sold out to current Modernism by substitution of a wholly new doctrinal basis — a new “theology of the Word” by which the full authority of Scripture as such is curtailed — in place of its historic Christian foundation?

December 13, 1960

Dear Brother Dahms:

Your letter under date of December 5 arrived yesterday. Let me say that the Vice Presidents and I very definitely are ready to meet with you folks. We shall try to settle on a date. However, you folks surely must take into account that we are giving priority to the meeting to which we have invited all of you. I hope that the latter meeting will be held sometime in January.

In your letter you quote dates when your letters were written. While I do not think that this is a matter of great consequence whether this or that person was the first to approach this matter, nevertheless let me say that at the meeting of the Thiensville Conclave two of the Vice Presidents and I spoke to Pastor Paul H. Burgdorf and told him very frankly that we want to arrange for a meeting. When he said that he would not meet with us alone, I asked him how many would there be? He answered that there would be twelve. We acted accordingly.

Let us not quibble about whether this or that was first. We have honestly evaluated this matter and feel the meeting which we suggested should have priority.

I regret, too, that in the Confessional Lutheran and otherwise the impression is created that we have declined to meet. This simply is not according to facts.

The matter which disturbs me greatly is that you say “As we stated before, it is also essential that a recording of the meetings be taken for the protection of all concerned.” I have not discussed this with the Vice Presidents, but I feel that among brethren such procedure is not necessary. There is always some suspicion aroused when such work is done.

I hope that the meetings suggested by us can be held sometime during January. We should all strive to arrange it.

Wishing you the Lord's blessings for the approaching Christmas and New Year holidays.

Fraternally yours,

J. W. Behnken

Dec. 30, 1960

Dear Dr. Behnken:

In your letter of Dec. 13th you write, “Let me say that the Vice Presidents and I are definitely ready to meet with you,” — that is, for a purpose determined by you, and for no other.

Let us review the facts. On Aug. 31, 1960, within a week after receiving your letter “to all pastors and teachers of Synod” on the Scharlemann case, we formally requested a meeting with you so that we might make clear to you that your proposed settlement of the case is scripturally unacceptable. In short, we asked to discuss doctrine with you, a subject which the faithful Lutheran Church has

always recognized to be of prime importance and fundamental to all activity in the Church. We expected and expect the request we have repeatedly made to be honored.

After three weeks, on Sept. 28, you countered with the proposal of a meeting to discuss “charges and attacks which have been publicized in the Confessional Lutheran.” You added in subsequent correspondence that a meeting for the discussion of doctrinal issues “cannot be arranged at present,” and have repeatedly insisted that such a meeting as you propose must have priority. You have offered no reason WHY your proposal should take precedence over our fundamental and prior request, beyond repeating that you “feel” that it should be so and urging, “Let us not quibble about whether this or that was first.” We do not consider it quibbling to insist 1) that first things come first — the doctrine in issue — and 2) that you “take into account” our Aug. 31 request and our right to speak with you on the doctrinal issue which is disrupting Synod. By the way, if we would have used that word in referring to your correspondence with us, you would no doubt have resented the use of such a sharp word, and justly so.

Once more we ask you to consider your refusal to meet with us “at present” for the purpose we have repeatedly mentioned since Aug. 31.

Your statement that in the Confessional Lutheran “the impression is created that we declined to meet,” we regret to say, is “not according to facts.” We do not understand how you could write such a statement. You needed only to consult the Confessional Lutheran, Nov. 1960, page 139, to read: “Pres. Behnken has in turn pleaded (Oct. 13) that meetings for the purpose of discussing doctrinal issues ‘cannot be arranged at present.’” — and to note that the emphasis is in the original, as here.

This illustrates very forcibly the indispensable necessity of taking of recording of the meetings we request, for the protection of all concerned. There is, as well, the precedent of taking recordings at conventions of Synod. We were not aware that there is “some suspicion aroused when such work is done.”

If you are ready to meet for the purpose we have set forth, will you, in order to expedite such a meeting, inform us of your agreement to the recording and make your suggestions of a possible moderator? We shall then make our response to your suggestions as quickly as possible.

Please be assured that we, too, are interested in looking into some subsidiary matters connected with the main subject of this correspondence, such as the source of reports some officials of Synod have circulated in several areas that the Confessional Lutheran men have refused to meet with you. But those concerns must remain secondary until the all-important doctrinal issue as it now exists as a result of your letter to the clergy and teachers is resolved.

Wishing you the guidance and blessing of our Savior in the new year, we remain

Fraternally yours,

The Executive Staff of the
Confessional Lutheran,
by (A. C. Dahms).

January 19, 1961

TO:
The Revs. A. C. Dahms, Paul H. Burgdorf, and
ten additional men of the Confessional
Lutheran group

The District Presidents: The Revs. O. Krueger,
W. O. Oetting, and Theo. Nickel
The Executive Members of the Faculty, Concordia
Seminary: Drs. A. O. Fuerbringer, Arthur
C. Repp, and Dean L. C. Wuerffel
The Members of the Board of Control, Concordia
Seminary, St. Louis, The Revs. Fr. Niedner,
and Gerh. Nitz
Dr. Martin H. Scharlemann
The Vice Presidents of Synod: Drs. O. R. Harms,
R. Wiederaenders, George W. Wittmer,
Arthur C. Nitz

Dear Brethren:

This is another effort to arrange for a meeting of the people mentioned above. The Vice-Presidents and I are convinced that such a meeting as mentioned in my former letters must be held.

Will you kindly arrange — if at all possible — to attend such a meeting at the Lutheran Building, 210 North Broadway, St. Louis, Missouri, at 9:00 A.M. on Thursday and Friday, February 9-10, 1961?

Please inform me as soon as possible whether you can be present.

With cordial greetings,

Fraternally yours,

J. W. Behnken

January 30, 1961

Dear Dr. Behnken:

In reply to your letter of Jan. 19, 1961: Your persistent refusal for over four months to accede to our request of Aug. 31, 1960, that you meet with us for a fraternal discussion of the doctrinal issues your Aug. 22, 1960 letter has raised is shocking. You have been willing to take part in meetings for the stated purpose of doctrinal discussion, as in Chicago this past year, with men who have never been in confessional fellowship with you or us, but you continue to take the position that a meeting to discuss crucial doctrinal issues with members of your own church, whose doctrinal standards you are charged to, and have vowed to, uphold and foster, is not possible at present, neither in Chicago, as we first requested, nor elsewhere.

Hardly less astounding is your evasion of any response to the question WHY such doctrinal discussion cannot be had at present even though on our part we have stated very clearly why such discussion should be held *now*. Equally astounding is your failure to offer any word of explanation or correction of the misrepresentation of the Confessional Lutheran's report on the meeting we proposed, as we have demonstrated that misrepresentation in our letter of Dec. 30, 1960.

We observe also that you do not do us the courtesy of taking any note of our Dec. 30 letter, that again, as in some earlier correspondence, you have ignored our request, made for the protection of all concerned, that a mutually-acceptable moderator be chosen and that the discussion be recorded.

When you arrive at a willingness to discuss the doctrine of Holy Scripture with us, we shall expect to hear from you, and to proceed to arrangement of the necessary details, as we have repeatedly itemized them.

It appears necessary now to reiterate the scriptural principle on which our church moves that there are no master-subject relationships in our dealings as brethren, that the "must" of God's Word controls all, that our Savior said: "One is your Master, even Christ, and all ye are brethren." Matt. 23:8.

Copies of your communication, which were mailed to Pastor Dahms, could not reach the mem-

bers of the Staff earlier than January 23. Since a number of the brethren were away from home on church business during that week, they could not consult together before the time of this writing. That will explain the date of this letter.

Yours for God's truth,

CC: 4 V-Ps.

3 Dist. Pres.

☛ What Our Readers Say

"I have just finished reading the November issue. I was saddened deeply to read that such things as verbal inspiration of the Bible have become such a question in our own beloved Missouri Synod. How sad it is to read, *and to hear*, that leaders in our Synod seem to no longer want to stick to their 'guns' and fight for the truth which the Bible so clearly teaches us. I am sad to read that leaders in our Synod no longer 'seem' to care about what Martin Luther so vehemently fought for, that is, pure doctrine. As a future minister of the Gospel, I am deeply concerned over this deadening problem. If men like Dr. Martin H. Scharlemann continue to teach in our Seminary and other schools what is to be the outcome for the Missouri Synod? Whatever it will be, it won't be built on the solid foundation of Christ's Holy Word. This must not continue! It must be stopped! Our beloved Missouri Synod must see its error and change. Many students here at Concordia College, feel the same way about it as I do. We are thankful to God that He has given us men like you to keep the Word of God strong among us. We are thankful to God that He has given us the *Confessional Lutheran*. In short we are thankful to God that He has given us men like you who are not afraid to stick up for the truth found in God's holy inspired Word, the *Bible*. May God bless you in the work that you are doing. May others see the wonderful work that you are doing and join hands with you. Thank you again for giving us hope." — A preparatory college student.

"Let these words be a commendation and encouragement. Right now we do need your *Confessional Lutheran*." — Pastor, Minnesota.

"Your magazine receives priority among all the other magazines that cross a pastor's desk. I look forward to each issue. May the God of truth bless you in your efforts to maintain and preserve 'the faith which was once delivered unto the saints.'" — Pastor, Canada.

"We in the ELC are much in the same trouble as you in the Missouri Synod. We also issue a little paper, *The Word Alone*. We have a terrific task. We are working to get out from the WCC. The influence of our

seminary is against us. Your Dr. Scharlemann is scheduled to lecture to our pastors at our seminary convocation in January. That tells you where our seminary in St. Paul stands. Our hope is in the Living God." — Pastor, Evangelical Lutheran Church.

❶ Pretending to Be What We No Longer Are

Is it not a fact that not a few in the Churches of our day, especially also preachers and theological professors, no longer subscribe (to) the confessions of the very church body in which they hold membership [in the Missouri Synod this includes the Brief Statement of its Doctrinal Position] and are, therefore, in a measure, pretending to be what they no longer are?

Dr. Krauth says, in his *Conservative Reformation*: "A Church which contends for nothing, either has lost the truth, or has ceased to love it. Warfare is painful, but they whose errors create the necessity for it are responsible for all its miseries." (P. 147.) "Faith makes men Christians; but Confession alone marks them as Christians. The Rule of Faith is God's voice to us; faith is the hearing of that voice, and the Confession, our reply of assent to it." (P. 166.) "The object of a *Creed* is not to find out what God teaches (we go to the Bible for that), but to show what we believe. Hence the moment I set forth even the very words of the Bible as *my Creed*, the question is no longer, What does the Holy Ghost mean by those words? but, What do I mean by them? You ask a Unitarian, What do you believe about Christ? He replies, 'I believe that He is the Son of God.' These are the very words of the Bible; but the point is not at all now, What do they mean in the Bible? but, What do they mean as a Unitarian creed? In the *Rule of Faith* they mean that Jesus Christ is the second person of the Trinity incarnate; in the Unitarian *Creed* they mean that there is no Trinity, and that our Lord is a mere man." (P. 184.)

What is needed in the Church of our day, especially in the pulpit, is that, first of all, the truth be confessed that the Bible is the verbally inspired Word of God; secondly, that the central and fundamental doctrine of the Bible and the Christian religion be clearly taught, believed, and confessed, namely, that the sinner is saved, not by his own righteousness, but by the atoning blood of Christ; thirdly, that the reason of man be made subject to the wisdom of God; and fourthly, that the question of right or wrong in the Christian

life be answered alone by that answer which God gives in His Word.

"When error is admitted into the Church, it will be found that the stages of its progress are always three. It begins by asking *toleration*. Its friends say to the majority: You need not be afraid of us; we are few and weak; only let us alone; we shall not disturb the faith of others. The Church has her standards of doctrine; of course, we shall never interfere with them; we only ask for ourselves to be spared interference with our private opinions. Indulged in this for a time, error goes on to assert *equal rights*." Dr. Krauth, whose words (p. 195f) we have quoted, then points out that, as a result, truth and error are made two balancing forces. The Church is then called upon to do nothing which looks like deciding between them; that, it is said, would be partiality. To assert any superior right for the truth is called bigotry. We must, it is said, agree to differ, and any favoring of the truth, because it is truth, is called partisanship. What the friends of truth and error hold in common is said to be fundamental. Anything on which they differ is, therefore, considered to be non-essential. All who do not fall into line with this sort of argument are put down as disturbers of the peace of the Church. In other words, when truth and error have been given equal rights, then truth and error are made two coordinate powers, and the great secret of church-statesmanship is to preserve the balance between them. Of course, this is all wrong, for truth and error cannot be given equal rights. But here the case does not end. "From this point error soon goes on to its natural end, which is to assert *supremacy*. Truth started with *tolerating*; it comes to be merely tolerated, and that only for a time. Error claims a preference for its judgments on all disputed points. It puts men into positions, not, as at first, in spite of their departure from the Church's faith, but in consequence of it. Their recommendation is that they repudiate the faith, and position is given them to teach others to repudiate it, and to make them skilful in combating it." (*Conservative Reformation*, p. 196.)

(From *Union or Unity? A Popular Presentation of a Timely Subject*, by John H. C. Fritz, Published by American Lutheran Publicity Organization, St. Louis, about 1919, submitted by one of our readers.)

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency.. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (11 Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Edit., p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

March, 1961

Number 3

IN THIS ISSUE: The Church's Manifesto — No Time for Neutrality — Ecumenicity, A Laissez-Faire Method of Uniting Churches Without Unity — Does the NCC Have a Theological Basis? — The Spirit of the NCC and the Missouri Synod — An Issue to be Settled in Our Generation — Where Do You Stand? — Is Liberalism Taking Over Our Publications? — Are we to be Sold Down the River? — Resolution of Emmaus Church, Chicago — What Our Readers Say — Index, 1960 — On Boring from Within — Infidelity Once and Now.

④ The Church's Manifesto

A Lenten - Easter Meditation

(Ps. 2; Acts 4:23-29; The Apocalypse)

As long as 3000 years ago God gave to His Church its unalterable manifesto in which He has challenged the world, saying: "Why do the heathen rage, and the people imagine a

vain thing? . . . Yet have I set My King upon My holy hill of Zion!"

As in the days of Herod and Pilate, of Annas and Caiaphas, worldly rulers are in defiance against God and His Anointed Son raising their clenched fist to heaven, and people under their dominion are taught to meditate that vain thing of which the Lord spoke through His servant David. Under

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Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
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Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D. P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112. 114.

the spell of the evil spirit of the day (and
sometimes with agents of the godless in their
very midst) leading churchmen bent on
earthly goals sit together in their ecclesias-
tical councils in which they pursue their own
ambitious schemes, once more delivering
Christ to the ungodly and crucifying Truth
anew, on a cross of "love," — a love which
is contrary to the Word of God. The very
protestation on which these Sadducean-
dominated councils are agreed in their ill-
concealed rejection of the Christ of the Scrip-
tures and the Scriptures of Christ is practical-
ly identical with that which the ancient
Sanhedrin once agreed on: If they don't take
drastic measures with regard to the miracle-
working Jesus in whom so many men
believe, Communism will come and take over
both the Church and the nation. With this,
their own utopian dream of a coming "ecu-
menic kingdom" in which they and their
kind hope to have such a prominent part,
would be gone forever.

It is true, modern Communism with its
pax russicana, its Roman-like "peace," and
its puppet governments for which too it has
evidently taken a leaf out of ancient Roman
history and its political science, poses the
greatest threat to all the world today. But
what such political churchmen as we are
speaking of don't seem to realize in their
spiritual blindness is that by their self-seeking
"expedient" shaping of religion to their own
secularistic ends they are playing right into
the hands of those who would soon wholly
destroy what they profess to hold so dear.
(John 11:47-53.)

True to His Word, God will always raise
up to Himself men who like the centurion
at the Cross, Nicodemus, and Joseph of
Arimathea, will in the very hour of seem-
ing defeat come boldly forward out of
obscurity and own His cause; men who by
grace with the eye of faith see that God is
laughing in the heavens as He continues to
overrule the wicked designs of men and to
build His Church so that neither the
bolshivist nor the modernist gates of hell
shall prevail against it in our day. He whose
Word will prove forever true will always
preserve to Himself in that invisible number
of the eternally elect by grace which is en-
shrined in the visible number of those who
profess to be the Church a remnant, how-
ever small, despised, and oppressed it may be
at any time.

Let us pray that we may by grace ever
be among that blessed number which puts
its trust in God's Son, that we may faithfully
confess and serve Him according to His

Word, the Holy Scriptures, and that we may be found in Him at last, when He comes to consummate His Kingdom in glory and to dash in pieces as unworthy vessels all who reject His grace and forever perish from the Way.

② No Time for Neutrality

"The time has come for the church to restate boldly and unequivocally that the Way, the Truth and the Life have all been revealed, that the Kingdom is here already and that the battle in which there can be no neutrality is on."

J. B. Phillips, in *God Our Contemporary*.

④ Ecumenicity, A Laissez-Faire Method of Uniting Churches Without Unity

"There is a movement afoot today which is gaining in momentum and popularity in proportion as the various denominations despair of accomplishing the real unity that should be found in the Christian Church — the unity of Christian truth and Scriptural practice. For the want of a better term it is known as the *ecumenical movement* or simply as *ecumenicity*. The central thought of the movement is that the churches are to realize 'unity of spirit' through joint service and fellowship, and this in spite of the prevailing difference of tenets and practices. The ecumenical movement is therefore a unionistic movement, and we can well understand why its advocates hope that this new unionistic endeavor or, as they call it, 'unity of spirit,' will capture the world.

"*Christendom* (Vol. IV, No. 1; Winter, 1939) describes ecumenicity quite clearly and adequately. . . .

"This new unionistic organization the writer identifies with the *Una Sancta* [the one holy Christian Church, the communion of saints], thereby showing that the movement of ecumenicity is based on lamentable religious ignorance, rationalistic syncretism [mixing of religions, unionism], and anti-Biblical enthusiasm. Wherever it will prevail, the pure Gospel of Jesus Christ is bound to be suppressed, and Liberalism will gain the ascendancy."

— J. T. Mueller, under "Would-be Helpers in Our Present Perplexed World," in the centennial publication of the Missouri Synod (1947), *This Church of Ours for Times Like These*, p. 21f. In a preface to this publication, presented to our pastors, Pres. Behnken urged that we study it thoroughly and devote

some time at our pastoral conferences to a discussion of the matters presented in it.

⑥ Does the NCC Have A Theological Basis?

Does the so-called National Council of the Churches of Christ in the U.S.A. have a theology of its own?

This question was again raised (and answered) in a report of Dr. Walter R. Roehrs (St. Louis), who was an observer for the Missouri Synod at the Fifth General Assembly of the NCC, held in San Francisco Dec. 4-9, 1960. The report appeared in the *Concordia Theological Monthly*, Feb., 1961.

The official stock answer of the NCC with reference to what its critics say on this score, namely, that the Council is liberal in its theology, is as follows: "These critics disregard the fact that the Council has no theology of its own. The Council is forbidden by its Constitution to determine theological matters, which are the sole concern of its member Churches." (*The NCC — What It Is; What It Does*. Official Folder, issued by the Office of Information, NCC, N.Y.)

This stock answer is evidently fitted to the measurements of the gullible, in order to persuade them, if possible, not even to look at the simple facts and the convincing proof of its critics to the contrary, — unless it can be that those who have tailored it are really so blind and self-deceived that it is hard even for the greatest Christian charity to believe this. In any case, it serves, like so much else, to demonstrate that the NCC is a monstrous self-contradiction.

The NCC Assembly, in the opening paragraphs of its "Message to the Member Churches" had this to say:

On the tenth anniversary of the NCCC USA, we are met to testify to our faith in Jesus Christ, the living Lord of all life.

We desire to proclaim that not only individual souls but all societies, all cultures, all civilizations must finally acknowledge his rule. *By his teaching and embodiment of the Law of Love* (italicized by Dr. Roehrs in his report) he is the One to whom every person must ultimately give account of his life. He is equally the standard by which every corporate activity must be appraised.

To this, Dr. Roehrs aptly remarks: "*The protestation at this point that the National Council 'has no theology of its own' hardly seems convincing.*" (Our emphasis.)

Dr. Roehrs, moreover, goes on further to observe:

"A number of the resolutions adopted by the assembly make unequivocal pronouncements on religious and moral issues confronting the Christian today that require a very definite theological basis to justify their validity. This is to say that the National Council must indeed have a theology to enable it to take a position and pass judgment on various questions that involve a doctrinal interpretation and application of Christian truths set forth in Scripture . . . not the least controverted among these is the question of 'the sin of separateness.'"

Dr. Roehrs had already somewhat earlier called attention to the fact that "the Message to the Member Churches, officially adopted by the assembly, makes this charge in unequivocal language: 'Not the churches' diversity but their separation from one another is the heart of this sinfulness.'" In plain English this is as much as to say: Any and all doctrinal difference, along with other differences, does not matter in the least; the sin of sins is not to be united, nevertheless, within the NCC. Dr. Roehrs therefore asks the pertinent question: "*Does the preaching of a garbled or emasculated gospel become less sinful by making it a joint effort?*" One would be unable to furnish divine authority for such a perverted position even on the basis of the NCC's own Bible version, the RSV, — assuming that at least this so faulty version is still regarded as being of divine authority within this humanly fashioned ultra-unionistic ecclesiastical organization.

While we thank Dr. Roehrs for his report and suggest that it be read in its entirety, we at the same time insist that it is not good stewardship to fritter away Missourian "mission" money by sending an observer to such an assembly as that of the NCC. The Lord's Great Commission to us is to make disciples among all nations, baptizing them in the name of the Triune God, and teaching them to observe all things that He Himself has commanded. An NCC Assembly provides no opportunity to do any of this; and we can know all that we need to know about this apostate body from its own published and widely propagandized reports in order to resist its propaganda. Beyond the unionistic confines of the NCC there lies a vast mission field white unto the harvest. It is for this that missionary offerings are solicited and given in good faith by members of our congregations. Let not such funds be diverted

to other uses and dissipated on projects that must at best be labeled ecclesiastical *allotria*.

Far worse than this — the Missouri Synod is, by virtue of e.g., membership of its Board for Missions in North and South America within the NCC, *officially recognized as manifesting ONENESS* in Jesus Christ as Divine Lord and Savior with the "inclusive" NCC!

● The Spirit of the NCC and the Missouri Synod

We hope that many of our subscribers will have read the article in the *Christian Century* of Dec. 21 by Bishop James Pike, which is the thirteenth in a series by "noted" churchmen of our day on the general theme, "How My Mind Has Changed."

If anyone should still be wondering what such terms as Neo-Liberalism and Neo-Modernism stand for, the answer to this question can be readily gathered from Bishop Pike's article.

From the bishop's article one can also see again what sort of churchmen are in the saddle of the so-called National Council of the Churches of Christ as, Rome-like, it drives frantically onward towards its ultimate goal of a socialistic one-world "Church." Dr. Pike, Bishop of the Diocese of California of the Episcopal Church is the man from whose (Grace Cathedral) pulpit in San Francisco Dr. Eugene Blake, former President of the NCC, and one of the highest executives within Presbyterianism, just before the opening of the triennial General Assembly of the NCC made the proposal, to which the bishop so enthusiastically responded, of uniting into a single "Reformed and Catholic Church" (Pike's) Protestant Episcopal Church, (Blake's) United Presbyterian Church, the Methodist Church, and the United Church of Christ.

When we think of the leadership of the NCC, its most vocal spokesmen, who are the men whose names at once come to mind? Are they not the names of men like Oxnam (Methodist), Blake (Presbyterian), Dahlberg (Baptist), and Pike, — all of them former presidents of the NCC except the last named? And where can one find more shocking denials of the Christian faith than in the public writings and utterances of such leading men of that apostate body within professed Christendom? Again we say, *read* the article by Bishop Pike (you will no doubt find the *Christian Century* in your public library), and we shall need to say no more on this subject.

We wish to use this occasion also to accentuate the fact that when modern churchmen say they believe in this or that doctrine of the Christian faith, this can by no means be enough to satisfy anyone but the most gullible. So, for instance, Bishop Pike, speaking of the Virgin Birth of Christ, says: "I am more liberal in theology than I was ten years ago. When Norman Pittenger and I were writing *The Faith of the Church* (a semi-official Episcopal book on doctrine), he did not find reason to accept the historical Virgin Birth; I thought I did. Our wrestling over the matter — not only a personal wrestling but a wrestling both with theological professors and bishops of our church — resulted in the book's leaving an opening for people like Pittenger. Now I am with him. While neither he nor I would deny the possibility of the miracle, the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus. We certainly do not deny that 'the Holy Spirit hovered' (one translation) nor deny in the least the *doctrine* of the Virgin Birth [Pike's own emphasis], namely the paradox which the myth presents so well: Jesus as part of historical process and also as divine interruption in history — a mighty act of God, indeed the Supreme Mighty Act of God." There is much more along this line in Pike's article, and one could go on showing how the bishop similarly disposes of every other important article of the Christian faith while pretending to cling to its "doctrine," — the deity of Christ, the atonement, the ascension, the sitting at the right hand of God, and just about all that the Church confesses in its Creed. The bishop says: "The kind of god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well (Christians often interfere with its being heard well) is an impossible god. As to this god, I am now an atheist." But again we say, read for yourself!

When one reads such things by leading men within the NCC, can there still be any doubt about the spirit that pervades that ecclesiastical monstrosity?

Yet, unbelievable as this may seem, we have lived to see that, under the benign protection of a neo-evangelical policy of the Presidency of the Missouri Synod, more of its departments and individuals have come to hold membership within a corresponding department of the NCC, or to maintain some other relationship to it, than is true of perhaps any other church which itself is not as such a member of that apostate body.

As for individuals, one could, e.g., already read in the Graduate Study on *The Survival of the Historic Vestments in the Lutheran Church after 1555*, published by the School for Graduate Studies of Concordia Seminary in St. Louis in 1956: "Arthur Carl Piepkorn . . . is a member of the General Committee of the Department of Worship and the Arts of the NCC."

What do officials of the Missouri Synod have to say about such things? In a recent letter, (Dec. 21, 1960), written in reply to the protest of a congregation in this matter, Missouri's President has, for the time being at least, condoned the membership of Synod's Board for Missions in North and South America in the NCC. The congregation has been given the now so familiar line, that a committee "is looking into this matter" of "arrangements" with the NCC. In the course of the letter the President has moreover stated: "This much we must know that our Synod as such has no membership in the National Council of Churches of Christ. Membership in this body can be obtained only by the church body itself."

What has here been stated is not in accordance with fact. Fact is that "Denominational boards or agencies which accept the basis of membership as defined by each division, general department, or central department of the Council may, upon request, become members of any one or more of these units." (Constitution of the NCC, Art. III — Membership, 3c.) Fact is that the Missouri Synod's Board for Missions in North and South America has obtained such membership within the NCC. There is just one further provision toward such membership, and fact is that this provision has been met: "No board or agency, except as provided in Art. III, Section 2b [this exception refers to *charter* membership, which is now a thing of the past and wholly irrelevant to the present situation] *unless its communion* [in this case, the Missouri Synod as such] *is recognized by the General Board as being in agreement with the Preamble of this Constitution.*" (Same reference as above; our emphasis.) Accordingly the Missouri Synod is being recognized as being in agreement with the Preamble of the NCC constitution. The Preamble reads: "In the Providence of God, the time has come when it seems fitting more fully to *manifest oneness in Jesus Christ*" etc. (Our emphasis.) Fact then is that the Missouri Synod as such has through membership of its Board for Missions in North and South America within that ecclesiastical monstrosity been committed to NCC manifes-

tion of "oneness," not to forget further entanglement by other boards and individuals.

The clear evangelical injunction of Scripture in such matters is: "Come out from among them, and be ye separate!" (II Cor. 6:17.) It matters not how much men may decry such separateness.

Should we permit ourselves to be forever misled into being unfaithful to such divine injunctions in this and a host of similar matters? Should we permit ourselves to be persuaded to wait and delay action on our part, conceivably until our church is wholly destroyed, by any official voice's futile plea and subterfuge, laid down in that long since worn out line, that someone is "studying" the matter, — anachronistically? Or should not the whole mass of us rather rise up in protest against such a situation, as "the people" did in the days of Elijah, no matter how high a human power may dislike this, and no matter what the number of prophets may be who are falsely bowing to this modern Baal, the NCC? (In his day, Elijah was the *only* prophet left on the right side of the issue.)

This is the way churches are either preserved or destroyed. And this is the way God's Word is honored or dishonored, and God Himself worshipped or not worshipped. There is no middle course.

Let the Lord be God — to YOU!

• An Issue to be Settled in our Generation

The God of Christendom? Or the God of Modernism? — The God of the "Christian Century"? Or the God of Christianity?

We trust that our readers know that a pastor of the Missouri Synod, one of our younger "intellectuals," the Rev. Martin E. Marty of Elk Grove Village, Illinois (English District) has for some time now been associate editor of the ultra-liberal non-denominational *Christian Century*, financially underwritten by the industrialist J. Irwin Miller, who is now President of the National Council of Churches of Christ.

How is it possible that one who is supposed to be a Christian theologian can serve on the editorial board of a publication which specializes in purveying such blasphemous views as those of Bishop Pike, referred to in a previous article? (Pike is an editor at large of the *Christian Century*.) And, above all, how is it possible that one who does so serve *can continue to be a member of the clergy*

of the LUTHERAN CHURCH — MISSOURI SYNOD?

Already some 30 years ago the *Christian Century* declared:

"Christianity according to fundamentalism is one religion and Christianity according to modernism is another. . . . There is a clash here as profound and grim as between Christianity and Confucianism. The God of the fundamentalist is one God, and the God of the modernist is another. . . . Which is the true religion is the question to be settled by our generation for future generations." (January 23, 1924.)

Few, if any, would question that in 1924 the God of the *Christian Century* was the God of the Modernist; or that at that time there was no basic difference between the God of true "fundamentalism" and the God of the Missouri Synod. The God of the *Christian Century* in 1924 was not the God of the Missouri Synod. Since the *Christian Century* still worships the same God it worshipped in 1924, its God is still not the God of the Missouri Synod, the God of the historic Christian faith.

It would not be difficult to document, through the years, the crass Modernism which continues to fill the pages of the *Christian Century* to this day. Less than three years ago the *Christian Century* exalted its Modernist hero of 1924, Harry Emerson Fosdick, with a special issue (May 21, 1958) of "recognition and gratitude." Dr. Fosdick has been generally recognized as the foremost modernistic preacher of his generation. Throughout the years, the *Christian Century* has consistently defended the most outspoken Modernists. Witness: "Dr. Ferre is coming to be much the sort of Fundamentalist bogey that Harry Emerson Fosdick was a generation ago, and for equally spurious reasons." (Aug. 24, 1955, p. 964.) And now Bishop Pike.

We agree wholeheartedly with *The Northwestern Lutheran*, which stated (Sept. 28, 1958, p. 307) that the *Christian Century* is published to tear down Biblical truth and that "it has thrown overboard all the fundamental Christian doctrines." "It is a pity that this widely read religious weekly has served to keep many, particularly preachers, in the chains of the devil."

If officials of the Missouri Synod were truly concerned about one of our men's now being an associate editor of the *Christian Century*, would they not make a determined effort to remove him immediately? Instead Marty's activities as associate editor of that

publication receive high praise in Synod. Compare, for instance, the *Concordia Historical Institute Quarterly*, 1959, p. 135. Also the *Lutheran Witness* (Jan. 26, 1960) gives its readers the impression as though it is quite permissible for a pastor of our synod to be associate editor of so un-Christian a magazine as the *Christian Century*.

Are you agreeable to all of this? Don't forget that silence is consent.

❁ Where Do You Stand?

As one reads the shocking denials of Christian faith by Bishop Pike referred to in a foregoing article, one is frequently reminded of the similar language used by Dr. Martin H. Scharlemann (Concordia Seminary, St. Louis), especially in his well known essays, in which he denies fundamental truths of Christendom. In the controversy that is centered about his denials, one can, as in the case of Bishop Pike and other modernists, above all not be content with his deceptive insistence that he accepts this or that doctrine.

Dr. Scharlemann e.g., says that the Bible is "the Word of God" (in his own intolerable meaning of those words) even while he just as emphatically insists that "*the Scriptures themselves are not a revelation.*" Only the uninformed and misinformed (our people have been kept quite effectively uninformed and misinformed with regard to this and other matters just as vital to them, about which they ought to know the full truth), the gullible, and the downright dishonest can be satisfied with such statements. The same thing is true when Dr. Scharlemann speaks of inspiration and verbal inspiration, or when he uses the word "inerrancy" and speaks of his own doctrine of inerrancy, by which he by no means asserts the Scriptures as such to be inerrant in the generally accepted, historic and Scriptural meaning of that word. (It is as a matter of fact because of the different sense in which he uses our language that the professor wrote his essays.)

We must now wrestle with top officials of our church because of such denials as those of Professor Scharlemann, and because of openings left for them in official documents. What a tragic commentary it is on the state of affairs in our church today that such a thing needs to be done at all, not to speak at more length of what resistance is to be met with by such evangelical efforts.

The constitution of the Missouri Synod (Art. XI) reads, plain as a neon sign: "The President has the supervision regarding the

doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. At the same time, the Missouri Synod in its Brief Statement confesses the Scriptural doctrine that "Since the Christians are the Church, it is self-evident that they alone *originally* [emphasis there] possess the spiritual gifts and rights which Christ has gained for, and given to, His Church. . . . Accordingly we reject all doctrines by which this spiritual power [the power of the keys of the kingdom of heaven, which includes the prerogative to judge doctrine and to reject it when it is false, especially if official representatives refuse to do so] or any part thereof is adjudged as *originally* vested [emphasis again there] in certain individuals or bodies, such as . . . synods, etc. The officers of the Church publicly administer their office only by virtue of delegated powers, conferred on them by the original possessors such powers [the members of the Church], and such administration remains under the supervision of the latter, Col. 4:17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4:1; I Pet. 4:11." (#30.)

These words ring clear as a bell. While, *synodically*, the President is on behalf of the whole constituency represented by Synod, to supervise all synodical personnel (congregations, as such, retain their God-given autonomy), *the administration of the President's office remains under the supervision of THE MEMBERS OF THE CHURCH*, who are responsible to God for their proper exercise of it, or lack of this. Properly to call officials to order is by no means *lese majesty*; to deny members of a church this right is, and this is indeed a crime against God Himself who bestowed on members of the Church such a right and duty. A contrary teaching or practice is the practice and teaching of Anti-Christian Rome.

Which side of this issue are you on, measured specifically by what you are doing or not doing in the matter of the Scharlemann Controversy which has been foisted on our church and which through failure of proper evangelical official action continues to threaten to destroy it?

❁ Is Liberalism Taking Over Our Publications?

When the Oct.-Dec. issue of the *Lutheran Chaplain* appeared, one of our younger pastors wrote its editor, asking: "What are

you doing with your paper?" We subsequently told him we would have asked, "What are you doing with *our* paper?"

Just consider for a moment or two on the basis of this one issue of the *Lutheran Chaplain* (Oct.-Dec.) how this publication by an official commission of our Lutheran Church—Missouri Synod is being misused to break down our corporate confessional position.

Dr. Scharlemann's "Periscope"

First of all, Dr. Martin H. Scharlemann, who in his "Periscope" sees all kinds of strange things which are not at all obvious to others, keeps firing away at his favorite target, Scriptural doctrine as confessed by our church: "*Christian theology must be rethought and reworded at the intellectual frontier to become intelligible.*" "The church's formulations of her teachings are declared to be so many meaningless sentences. In such a period of our history, being and working with men who are keenly aware of the central problem in theology makes one humble indeed. Unfortunately, in the affairs of the church these men are rarely heard and hardly asked to contribute of their experience and understanding."

We remind our readers of Dr. Scharlemann's being with Modernists of the worst sort as a Faculty Fellow of Union Theological Seminary in New York, and of complete Modernists like Otto Piper of Princeton and Krister Stendahl of Harvard being asked to contribute of their understanding to a research project in his Graduate Department at Concordia Seminary (St. Louis) in the area of *principles of Biblical interpretation*, the results of which are expected to be in print in 1962. Readers will not fail to note Dr. Scharlemann's "humble" bowing to such men.

Dr. Scharlemann goes on to contend: "If there is one really great need in our particular church, it is a chair in systematic theology at Concordia Seminary devoted to the task of *theological interpretation in the light of the philosophical interests and assumptions of our day.*" (Our emphasis.) As though there were not already too much of that kind of subversive activity, and of all kinds of "interpretation" in general, in St. Louis! Our faith is based on *Scripture itself* (*sola Scriptura — nuda Scriptura*) not on some interpretation of it; least of all on theological interpretation "in the light of" *the philosophical interests and assumptions of our day.* The very motto of Concordia Seminary, emblazoned on its official seal, is: *ANOTHER*

TO PHOOS — FROM ABOVE COMES THE LIGHT. This is but to confess what God Himself in Holy Scripture teaches us to confess: "*Thy Word is a lamp unto my feet, and a light unto my path*" (Ps. 119:105) and "*In Thy light we shall see light*" (Ps. 36:9) or still again: "*To the Law and to the Testimony; if they speak not according to this word, it is because there is no light to them*" (Isa. 8:20). As Dr. Pieper aptly remarks (although he may be quite dead in some departments of St. Louis, his voice still speaks through some of us): Before anyone can shed light on some Scriptural truth for others among us, he must first of all himself get that light from Scripture. But then we remember that Dr. Scharlemann, in contending against the inerrancy of the Scriptures as such, rejects the proposition that they are "a collection of truths." (*The Bible as Record* etc., p. 14.)

Continuing to speak of "theological interpretation in the light of the philosophical interests and assumptions of our day," Dr. Scharlemann, who seems to know so many things which are not true, states: "In former days this used to be a branch of apologetics." Fact is, that what the professor advocates today *used to be REJECTED in no uncertain terms* at Concordia Seminary; it is precisely for this reason that this matter was dealt with in the department of *apologetics* (the defense of the Christian faith).

There is finally one sentence in Dr. Scharlemann's article with which we can agree, although we no doubt understand it in an altogether different way from what he does: "*The science of Christian defense has fallen in disuse.*"

One more thing still needs to be said before we leave Prof. Scharlemann's "periscope." It is this: the line which he is peddling is offered also in that Student Journal of Theological Opinion and Discussion, published at St. Louis, the *Seminarian*. Witness: ". . . especially in order that humanity might be delivered out of the suppressive hands of the theologians, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.' . . . He would be at liberty to develop theology in ways similar to Bultmann and Tillich." (*The Seminarian*, April 1960, p. 19. For a fuller quotation cp. CL, January 1961, p. 10; or the *Seminarian* itself.)

Where do they get it?

Nor do we want to forget Pres. A. O. Fuerbringer's current inarticulate enthusiasm about our new theological "frontier."

"Vapor Trails"

Next, there follows in the *Lutheran Chaplain* an attack on Resolution 9 of the San Francisco Convention (1959) and with that, on the Brief Statement of the Doctrinal Position of the Missouri Synod itself, at the vital point of the confessional document's first paragraph on Holy Scripture. As it reads (perhaps there is some typographical error; or is this some of the more "intelligible" language which we are supposed to be getting today?), the first of the following three paragraphs by Chaplain Theo. J. Kleinhaus doesn't even seem to make much sense:

Consider the first paragraph [of the Brief Statement] on Holy Scriptures, which reads, "They are the Word of God because the holy men of God who wrote the Scriptures *wrote only that which the Holy Ghost communicated to them.*" [Note omission of the all-important words, "*by inspiration.*"] On this basis of the Lutheran Confessions, the usual view is that holy men of God had their thoughts and words so guided by the Holy Spirit that what they wrote from their own experience, memory, and perhaps even records was preserved by the Holy Spirit as efficacious and was confirmed by Him as free from error.

The wording of Pieper's committee describes the *method* by which God communicated with the writers, and not the perfect *product* which resulted. This phrasing is as close to a dictation theory or mechanical theory without actually being one as human thought can imagine.

According to the *Brief Statement* concept, when St. Luke as a doctor writes in the Gospel of a man suffering from a fever, his own medical experience and judgment were completely set aside. It was not that the Holy Spirit *confirmed* Luke's judgment to be correct and free from error — it was that the Holy Spirit *communicated* the nature of the illness directly to Luke at the time he was writing the Gospel, or maybe even at the time he was treating his patient.

"On the basis of the Lutheran Confessions (that the Holy Scriptures 'are the Word of God because the holy men of God who wrote the Scriptures *wrote only that which the Holy Ghost communicated to them*'), the usual view is. . . ." What does this mean? Does the writer want to say that what Missouri here confesses in its Brief Statement is in

full agreement with the Lutheran Confessions and yet find fault with it? Or does he want to say that what he describes as "the usual view," which is apparently unacceptable to him, is nevertheless one that rests "on this basis of the Lutheran Confessions"? We repeat, what is said here, and whatever it is meant to communicate, doesn't come through; the language before us is not intelligible. And, of course, the holy men of God who wrote the Holy Scriptures did not merely have their thoughts and words "guided" and "confirmed" by the Holy Spirit. "All Scripture (is) God-inspired" (Gr.: *theopneustos*—literally, "God-breathed;" God-expired would therefore perhaps be even better), II Tim. 3:16. The Holy Scriptures are at one and the same time the Word of God and the words of the men whom He used to write them. This is the miracle of Inspiration. (It has often been compared to the Incarnation of Christ, the Living Word of God manifest in the flesh.) If one is not satisfied with such a simple statement of Scripture but lets reason go to work and ask, How can this be? this is of course quite another matter. In such a case one may naturally begin to speak or write unwarranted nonsense about "a dictation theory or mechanical theory," and about such things as St. Luke's medical experience and judgment being set aside.

The Missouri Synod, in its Brief Statement, contents itself with confessing *what God's Word declares about itself in this matter*. When the *Lutheran Chaplain* says that "the wording of Pieper's committee [the official committee which formally presented the Brief Statement to the Synod at its convention in 1932] describes *the method* by which God communicated with the writers, and not the perfect *product* which resulted" (emphasis there), this is simply not true. In its Brief Statement the Missouri Synod confesses just what Scripture teaches, no more and no less. It confesses that "the holy men of God who wrote the Holy Scriptures wrote only that which the Holy Ghost communicated to them *by inspiration*," II Tim. 3:16; II Pet. 1:21." (Our emphasis.) It does not "describe" the method of inspiration; and as for "the perfect *product* which resulted" (the Missouri Synod does indeed confess the perfection of Scripture as such), it confesses that the holy men of God who wrote the Scriptures wrote "*only that.*" What could be clearer?

Vapid ejections like those aired above perhaps fittingly appear under the heading "Vapor Trails."

Evolutionism

In the Book Reviews department of the *Lutheran Chaplain* the regular editor of this feature presented a guest review of the recent Concordia Publishing House work on *Darwin, Evolution, and Creation* (edited by Dr. Paul A. Zimmermann) by Professor Carl Krekeler of Valparaiso University which sounds a warning against this book. The department editor has done this "in the knowledge that it will be a matter of controversy." While confessing that he has "not read the book itself," he has endeavored to accomplish the extraordinary feat of himself taking a position on both sides of the controversial fence, — a position of which he says that it "justifies the publication of the book and our adversely critical review of it." This position is set forth in the following words: "If there is an apparent contradiction, and the evolution vs. creation controversy as it exists in our midst is such an apparent contradiction, then either one side is not yet rightly understanding God's revelation or the other side not correctly interpreting the discovered facts. *Each* [our emphasis] should and must continue the dialogue and listen to the other with an open mind toward a resolution of the apparent contradiction." To which we must say, none of us should have a mind so open that our brains fall out, much less that we lose our faith. This was the sin of Eve, who was beguiled by the Serpent, Gen. 3:13; II Cor. 11:2; I Tim. 2:14. Modern theology's phony "dialogue" and "listening" principles are not in accord with what Scripture says, Tit. 3:10. On the contrary, Scripture tells us always to be ready (publicly) to defend our faith against anyone who challenges what we believe in. This is the exact meaning of I Pet. 3:15.

Dr. Carl Krekeler, of the Department of Biology of Valparaiso University, who wrote the review in the *Lutheran Chaplain* under discussion, is listed in the *Lutheran Annual* among the clergy of the Missouri Synod. We have heard Dr. Krekeler hold forth on Evolution, and we can say that he has swallowed all of it; the only reservation he makes is that however things happened, it was "ultimately" God who did it. Three to six billion years are postulated as necessary to meet the demands of his evolutionary hypothesis, according to which our Lord Himself eventually came up out of the slime of the earth. (Cp. *Confessional Lutheran*, 1959 June, p. 62f.) It was at the same conference of pastors of the N. Ill. District in the spring of 1959 at which Dr. Scharlemann presented his

essay on *The Bible as Record* etc., that Dr. Krekeler enlightened its members with regard to his evolutionary belief. It has no doubt been due to the fact that his aberrations were overshadowed by those of Dr. Scharlemann that not more has been heard about them up to this time. Perhaps, now that Dr. Krekeler's denunciation of the Concordia Publishing House book on evolution has appeared in the *Lutheran Chaplain*, its department editor is right in saying that this review (which appeared also in the *Cresset*) "is presented by this reviewer, as it was presented by Prof. Krekeler, in the knowledge that it will be a matter of controversy."

Dr. Krekeler asks: "Are not the authors of this book in presenting their interpretation, that of fiat creation, as the only interpretation allowed by Scripture, flirting with similar tragedy?" similar, that is, to that of those who once tried to uphold the Copernican theory? Since when is fiat creation, the creation expressly taught in Scripture ("God said, Let there be — Latin: *fiat!* . . . And there was . . ."), supposed to be a mere interpretation? And since when is a flat contradiction of such creation by an evolutionary hypothesis supposed to be dignified as an "interpretation" of Scripture? Of course, it is only "through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3.) On the basis of such false premises, the cavalier position of Dr. Krekeler is that "one's relation in faith to his Savior and Creator as revealed in the Word is not affected by his acceptance or rejection of a particular interpretation of the words of the early chapters of Genesis."

"The Riddle" of Pelikan

It still remains to say a few words about a review of Jaroslav Pelikan's *Riddle of Roman Catholicism* in the issue of the *Lutheran Chaplain* under discussion. (Discussion of the book itself will still have to await some later time.)

The reviewer (the department editor) has high praise for this book: "It is truly a significant contribution to religious understanding." Yet, he can't help wondering about something in connection with its publication: "When I read the book for the first time I must confess that I fully anticipated the author's being under some attack for the things he has to say." He confesses: "So far as I know, no such attack has taken place; [We can't be altogether sure just what

the writer means by "attack"; however, if it is proper censure that he means, he might consult the excellent criticism contained in the little *Memorandum inter Nos* by Dr. W. Oesch of Germany, which appeared some time ago.] I can't help but wonder what this means. Does it mean that our men read only what is published by us [the Missouri Synod; Dr. Pelikan's book was published by the Abingdon Press] and that therefore Pelikan's book does not come under their occasionally harsh judgment? Or does it mean that we are becoming more sophisticated so that things can be said and taught amongst us that are frankly of some controversial nature?" This would be a good question to direct to 210 N. Broadway, St. Louis.

When the reviewer goes on to ask, "Or does it mean that the self-appointed censors and guardians of pure doctrine keep their efforts lively in certain fields of research and thought, but only in those fields?" we wonder what he means by "self-appointed censors and guardians of pure doctrine"! Does the writer not know that the Lord has charged *all Christians* to discriminate between orthodox and heterodox teaching? Does he not know that *all* members of the Church are exhorted to "earnestly contend for the faith which was once delivered unto the saints"? (Jude 3.) Does he not know what the Lutheran Church confesses about this matter? That it makes a special point of emphasizing that "these highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine"? (*Conc. Trigl.*, p. 853.) Have things come to such a pass within the Missouri Synod; and if so, how and why? These are some good questions to consider right here and now!

When one considers that all of the things referred to above appeared in a single issue of one of *our publications*, is it not highest time not only that each one of us earnestly ask himself, Are we permitting liberalism to take over our church? but also, Is there no man to hinder this?

We suggest that you write a really earnest letter about this matter today to the President of the Missouri Synod. Synodically, he is responsible for what is taught throughout Synod.

WHAT IS NECESSARY TOWARDS RETAINING GOD'S WORD

In a sermon on Eph. 6:10-17 Luther has well said:

"So it goes. Where the devil once finds an opening and there are no good preachers to prevent this, he soon breaks in further and continues to destroy until he gains the upper-hand and again gets into possession of everything. For he always comes with so nice a pretence, which is in accord with human reason and wisdom and can be comprehended and grasped by it and is naturally pleasing to it, so that it (reason) gladly permits itself to be captivated by it; and everybody among the masses then falls in line as though it were some splendid idea which no one can resist. For a higher, spiritual understanding is necessary if one is to have and retain God's Word pure and unadulterated, so that he can recognize and refute such a thing. There should and must therefore be wise and faithful preachers and overseers in Christendom who everywhere watch and see to it that no devilish vermin of any kind secretly creeps in and gains an opening. That is whence they (preachers) also have their name, being called overseers (*episcopi*), that is, watchmen and supervisors who should be on the lookout when the foe wants to break in, and drive him back; otherwise he will very easily break through and destroy everything.

For where the devil succeeds in bringing it about that one yields one article to him, he has won out, and it's just as good as though he had them all, and as though Christ had already lost out. He can then very well confuse and take over others also. For all articles of the Christian faith are linked together and interlocked, like a golden chain, so that if one undoes one member the whole chain is undone and everything falls apart. And there is no article which he cannot overthrow when he brings it about that reason comes along and wants to indulge its subtle arguments, upon which he then knows nicely to twist and to distort Scripture, so that it rhymes with it (reason); this is then swallowed like a sweet poison." — (St. Louis Edition, IX, 826f.)

How much poison is being swallowed in the Missouri Synod today? How long can it be expected to survive?

● Are We to be Sold Down the River?

It isn't only doctrine in itself that is in a critical situation within the Missouri Synod today. As has been true in the case of other church bodies which have in our time gone down the destructive drain of Liberalism, the rise of totalitarianism in our church is serving to further its infiltration by Modernism.

On this subject of the rise of the totalitarian church and its nefarious effect we shall let others speak. (Incidentally, that word, "nefarious," etomologically and literally, means: not according to divine law.)

The Issue Before Us

"Through the administration of synodical affairs in defiance of the constitution and historic decentralized principles our Zion [the Missouri Synod] will be sold down the Mississippi River."

This is the conclusion arrived at in a ten-page essay, "Zion On the Mississippi or Down the Mississippi — Which?" prepared by the Missouri Synod's Commission on College and University Work (77 W. Washington St., Chicago 2, Ill.). The essay is to serve as a basis for discussion by one of the special interest groups (those majoring in Law and Business Administration) among students served by this commission.

Tracing the History of the Movement

The study before us points out that an unconstitutional movement toward undue centralization of power within our church was successfully resisted under the leadership of men like Drs. John W. Boehne, John H. C. Fritz, and Ludwig Fuerbringer in 1935 at the Cleveland Convention. However, a "revolutionary resolution" of the 1950 Milwaukee Convention "through which centralization of power in the Board of Directors made its debut" and further resolutions at subsequent conventions, culminating in the 1959 (San Francisco) resolutions on reorganization pursuant to a (majority) report of a Survey Commission have again placed the issue squarely before us.

Which Shall It Be?

This incisive essay is presented to Law Students and Business Administration Majors for the purpose of generating an interest in and concern for the historic, democratic principles and constitutional provisions of the Lutheran Church—Missouri Synod at a time when drastic changes in the structure of Synod and its management are in the offing. The essay is sympathetic to the Board of Directors which is increasingly burdened with

tasks and decisions which exceed both the constitutional authority of the Board and the capacity of the dedicated but not omniscient men who constitute its membership.

"Church government exercised according to the constitution and intent of the founding fathers," the essay says in conclusion, "will retain our democratic 'Zion on the Mississippi.'" "Which shall it be?"

"The Most Romanizing of Romanizing Tendencies"

"In his Questions on Administrative Centralization (released with the January issue of *The Lutheran Campus Pastor*)," the essay says, "convention delegate Rev. Marcus Lang wrote, 'Members of our clergy have called this action (the adoption of the reorganization resolutions) the most Romanizing of Romanizing tendencies in our Church and have said that now we have come full circle — from revolt against human authority to a trend to it.'"

The "Arms and Fingers" episode, publication in the *Lutheran Witness* of May 3, 1960 of the opinion "that congregations are not a federation of independent entities but arms and fingers of the District and Synod," is discussed at some length and its unconstitutionality is shown.

The Centralization Tax

Under the heading "Paying the Centralization Tax," we read: "Men in the field complain that they cannot do the Lord's work locally because so much work, mostly that of raising money, has to be done for Synod. Some pastors and parish finance committees go so far as to say, 'We have become revenue collectors for Synod.'"

"Members of Synod, having carefully read the eight objects of synodical affiliation (as more or less all comprehended in Object 2 — 'The joint extension of the Kingdom of God'), want to believe that giving is giving for the world-wide proclamation of the Gospel. So long as this identification can properly be made, giving and guiding parishioners to give is a joyful experience. However, when enters the synodical 'Organization Man,' followed by his retinue of efficiency experts, operational engineers, and coordinators to coordinate sub-coordinators, each equipped with flip-charts, survey reports, and financial projections as they go to report to the group seated about the Mahogany table, the procedure may well become that of the secular market place and the voice of profits may be heard above the voice of prophets speaking for the Prophet. It is at this point that the adventure of Christian Stewardship

degenerates into the servitude of rendering unto Synod the things that are Synod's. It is also at this point that the parish pastor begins to wince. He has become a controlled man — an organization man."

The *Confessional Lutheran* has long ago pointed out and often emphasized that Scripture places first in Christian Stewardship what is most often neglected in urging that concept, namely, — that "if any man speak, let him speak as the oracles of God" (cp. I Pet. 4:10, 11); and that in carrying out our Lord's Great Commission to His Church, to make disciples among all nations, His "teaching them to observe all things whatsoever I have commanded you" must go hand in hand with baptizing men in the Name of the Triune God. (Matt. 28: 19, 20.)

"An Unholy Jerusalem Coming Down From Above"

The essay before us says:

"The superchurch, as church history shows, tends to be an unholy Jerusalem coming down from above and gradually settling on local congregations. [That's what it was at the time of Christ and His Apostles, and again at Luther's time; that is what it is again today in the falsely so-called "Ecumenical Movement."] Its would-be descent, thanks to the farsightedness of Synod's founding fathers is prevented by clear-cut provisions written into the constitution. The safeguards are there: it remains, however, to protect the safeguards."

In 1956 there came before the St. Paul Convention a memorial from the Southern Pastoral Conference of the Iowa District East, which had originated in its Davenport Circuit and which asked for appointment, by the College of Presidents, of a little "Hoover Commission." The purpose of this memorial was to cut out unnecessary and undesirable bureaucracy and dissipation of funds intended for the real work of the Church — its one great mission. One of the stipulations of this memorial was that no one in any official position of Synod or the Districts of Synod, nor an individual employed by any organization within Synod that derives its support from a District or from Synod, be appointed to serve on this Committee. Compare the *Proceedings* of that year, or also the essay under discussion, to see what happened to this memorial! "The topping came when the First Vice-President of Synod was made chairman of the Survey Commission."

We may add that the *Confessional Lutheran* as long ago as in 1948 pointed out that bureaucratism is but one of numerous

evils resulting from a false doctrine of the Church (a "visible side" of the invisible Church when defining its essence), and also declaimed the high price of bureaucracy and papism in this connection. (Cp. CL, 1948, p. 100; 1949, p. 47; 1950, p. 19.)

A Progressive Disease and Its Cure

"Synod is becoming a body unto itself instead of being and remaining a body of congregations." This sums up the situation in the language of the essay before us. In the language of the day one might say: the tail is wagging the dog.

Pointing out that this is an important issue to come before the Cleveland Convention in 1962, the essay of the Commission on College and University Work says: "For this progressive disease there is a simple cure: Stick to the constitution." "Let the 1962 Cleveland Convention rescind the reorganizational action of the San Francisco Convention and reaffirm the resolution of the 1935 Cleveland Convention."

The resolution adopted in 1935 concerning the Report of the Committee on Constitutional Matters properly defined the constitutional limitation of powers of the Board of Directors.

We suggest that readers get themselves a copy of this essay, study it thoroughly in the light of the pertinent documents, and help keep our Zion from being sold down the river.

• Resolution of Emmaus Church, Chicago

Resolution Adopted Unanimously by the Voting Assembly of Emmaus Evangelical Lutheran Church, Chicago 44, Illinois, December 11, 1960

- I. Emmaus Congregation declares that it shares its Pastor's opposition to the errors in doctrine and practice and to the lack of doctrinal discipline within the Lutheran Church—Missouri Synod.
- II. Emmaus Congregation formally and officially declares itself to be in a "state of protest," according to Romans 16, 17: Titus 3, 10, 11.

We are accordingly:

- a) Informing the officials of the Lutheran Church—Missouri Synod that Emmaus Church cannot indefinitely condone erroneous teaching and practices and the tolerance of doctrinal error within Synod.
- b) Urging the officials to remove all heresy from the Synod in an official document in which

1. The truth of God's Word is stated positively;
 2. By means of antitheses, every error taught by Professors and Pastors in the classrooms or pulpit, in periodicals or books or essays, is pointedly and fully rejected. We will gladly assist in preparing such antitheses.
- c) Urging the responsible officials to remove every persistent errorist from teaching positions and from the ministry of the Lutheran Church—Missouri Synod.
- d) Withholding all contributions from the synodical budget either by impounding them for distribution later to acceptable agencies or causes, or by sending them immediately to doctrinally sound agencies. If a contribution is marked specifically for "Missouri Synod Budget" it will, of course, be forwarded to the District Treasurer.
- e) By official resolution pledging God and each other to sever our fellowship as a congregation with the Lutheran Church—Missouri Synod, if the present tolerance of error and errorists in doctrine and practice is not reversed, after we have endeavored to make every effort within our power to bring the Missouri Synod back to its former Biblical position in doctrine and practice and to have those who persist in teaching or practicing contrary to Scripture removed from the office of the holy ministry.
- f) Supporting the efforts now being made to reclaim the heritage of pure doctrine with greater participation, by means of prayer, time and financial contribution.

❁ What Our Readers Say

"I can think of no better way to celebrate Christmas than to help in the fight to preserve the Gospel in our midst. I am painfully aware that some of our pastors do not keep your paper, — what the reason is I do not know, but if it is because they think they cannot afford it, I am sending a list of names and addresses of some who, I think, would like to have it regularly. . . . If you find that some of those on the list are subscribers, then take additional names from the second list to make 10 subscriptions. Start with the January, 1960, issue." — Mrs. H., Minnesota. (\$20 enclosed.)

"My folio of the last 12 or 13 copies of the *Confessional Lutheran* is wandering

around Missouri somewhere, opening people's eyes, I hope." — K., Missouri.

"I am herewith renewing my subscription to the *Confessional Lutheran* for one year. Use the other three dollars in some other way to support the good cause." — Pastor, Nebraska.

"God bless your work in behalf of right doctrine and practice. Keep it up." — Pastor, California.

"Our congregation recently decided that all funds planned for our contribution to World Missions be withheld until such a time as the Missouri Synod would give us a reasonable answer for its participation in the National Council of Churches — Pastor, south central state.

"Continue your testimony. God give you strength." — Miss V., Milwaukee.

"I appreciated the last issue (December), especially of course the prayer; the treatment of Scripture as revelation; the reprint from the *Christian Beacon* (Ecclesiastical Tyranny); and the misapplying of Mt. 18. . . . The horrifying thing is that too many of our men do not seem to read and study enough. . . . Something has to be done and fast, or I see only too clearly that the devil will succeed in withdrawing the Word from us." — Pastor, Central District. (An order for annual subscription to the *CL* for 18 new readers was enclosed with this letter.)

"I hope that the *Confessional Lutheran* can broaden its sphere and get into more of the homes of pastors and laymen." — A college president.

CORRECTION

In the October 1960 issue, p. 126, second column, change 1869 (twice) to 1879 as the year of the constituting convention of the Iowa District.

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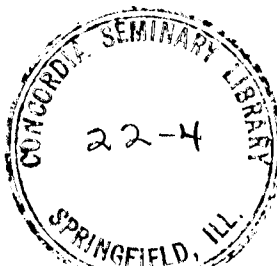
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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (II Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Edit., p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

April, 1961

Number 4

IN THIS ISSUE: A Prayer for Easter within the Missouri Synod — Luther Says, Concerning What We Believe about the Church — The Sheer Enthusiasm of the Modern Ecumenical Movement — What Do They Mean, "Ecumenical"? — Subversion, Encirclement, and Infiltration Advocated by Pastor Marty — A Vital and Timely Question — Synod-Wide Free Conference Being Called — "Time That More Be Done" — "Lonely Lutherans" — Congratulations, ELCA! — Three Ways to Peace — A Note of Warning is Sounded in The American Lutheran Church — ULCA Casts Aside Last Shreds of Respect for Doctrine of Verbal Inspiration — What the "Gospel" of Doubt Leads To — What the Example of Some Men is Good For — Does the LWF Make Like a Church? — Review of Publication — What Our Readers Say — The Old Complaint About Too Many Confessions — "Operation Abolition" — When Un-Scriptural Teachings and Methods are Determined to Find Shelter Under Our Church Roof.

● **A Prayer for Easter within the Missouri Synod**

(I Cor. 5:6-8; Gal. 5:9)

Ever Blessed Lord, Thou hast by Thy sacrificial death as the Lamb of God prepared

for us the true Passover and redeemed us from the tyranny of death and hell. Grant that we may keep the feast by purging out all old leaven in our midst, the leaven of corrupting doctrine as well as of sinful living, so that we may in our ecclesiastical body be

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Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
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Officers of the C. L. P. B.

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President.....Rev. Arthur C. Dahms
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Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

a new lump, in all sincerity and truth fit for
grateful service to Thee. Amen.

✠ Luther Says —

Concerning What We Believe about the Church

"All Christians in the world pray thus
[one can indeed "pray" the Creed]: 'I believe
in the Holy Ghost; the Holy Christian Church,
the Communion of Saints.' If this article is
true, then there follows from it that no one
can see or feel the Church; and one may not
say, Lo, here or there it is. For what one
believes one does not see or sense. So
St. Paul teaches Heb. 11:1. And again,
what one however sees or senses, that one
does not believe."

— Complete Works, St. Louis Edition,
XVIII: 1349. (For considerably more on the
subject compare Index — Vol XXXIII, under
"Church — The Christian Church is In-
visible.")

✠ The Sheer Enthusiasm of the Modern Ecumenical Movement

According to Lutheran doctrine, it is
indeed true that children of God, true
believers, exist in all churches wherever the
means of grace still exist. It is, however, un-
Lutheran to assume that we are able to see
and to make visible what only God can see.
This is sheer enthusiasm, and this enthusiasm
is the contribution of Pietism to the modern
Ecumenical Movement."

Dr. Herman Sasse, "The Ecumenical
Movement and the Lutheran Church," in the
Concordia Theological Monthly, Feb., 1960,
p. 91.

✠ What Do They Mean — "Ecumenical"?

"Ecumenics" (they have been referred
to by one of their own number as "ecuma-
niacs"), who are behind the so-called Ecu-
menical Movement, do not seem to know the
true meaning of the word *ecumenical*, just
as they don't seem to know the true meaning
of so much else that has to do with the
Church.

Rightly used, "ecumenical" refers to the
whole Church on earth throughout all time,
—not merely to world-wideness in the present
generation; to what the Church has believed
through all generations (even though
"churches" may not have believed it), not

only in our own time. With regard to Christian teaching and confession, ecumenical refers to what the Church has always confessed everywhere; not to what this or that "church" or church organization may happen to be confessing at any time.

In short, the One Holy Church, which must endure forever and which is visible to no man, is bound together in Christian faith by the truth of the Gospel, the truth revealed in Holy Scripture (not by anyone's alleged "interpretation" of it), and *it is bound to the teaching of this truth*. Compare the Augsburg Confession, Art. VII. This is true ecumenicity.

Neither the Roman Catholic Church, which is ruled by the destructive papal doctrine, nor its Protestant counterpart, the World Council of Churches, within which the modernistic views of men are dominant, is ecumenical; and neither one of these *can* hold a truly ecumenical council or further a truly ecumenical cause and movement.

This is why we ask: What do they mean — "ecumenical"?

● Subversion, Encirclement, and Infiltration Advocated by Pastor Marty

"Ecumenical" subversion, encirclement, and infiltration of one's own particular church is being openly advocated by Martin E. Marty, a pastor of the English District of the Lutheran Church — Missouri Synod.

Dr. Marty's views have been set forth in an article in the *Christian Century* (Jan. 11), of which he is associate editor. The article, last in a series of five on the uses of "unity," appeared under the title "Interim Ethics for Ecumenists." In this article, as indicated by its title, Dr. Marty, an ecumenic of the ecumenics, lays down the line of "ethics" which he suggests should be followed by "prophets" of his kind within churches of various denominations which pay their salaries and provide a working base for their operations as they drive forward toward their own ultimate goal of "unity." Speaking from his "ecumenic" point of view, Missouri's young liberalist says of the "prophets" whom he represents:

"They can work for constructive subversion, encirclement, and infiltration, until antiecumenical forces bow to the evangelical weight of reunion."

As though this were not enough, Marty goes on to say:

"What is most important is that during the process the 'public relations of ecumenicity' shows through; that is, the prophets must somehow telegraph to the world who it is they serve and where their loyalties already lie."

Pastor Marty can hardly be accused of not practicing what he preaches. His very editing of the *Christian Century* and what he himself writes in that ultra-liberal non-denominational journal telegraphs to the world who it is that he serves, and where his loyalty lies, and that he regards it as most important to let the world know this. As he engages in the process of subversion, encirclement, and infiltration as pastor of a congregation in our Synod to which he looks for his working base and a regular salary making this possible, the public relations of "ecumenicity" clearly shows through in what he is doing.

Everyone who knows the Missouri Synod at all knows that such a situation as this would hardly have been possible within our church even five or ten years ago, let alone its being tolerated by an officialdom of 25 years ago or thereabout. In its January issue the *Confessional Lutheran* published an article under the title "Pretending to Be What We No Longer Are," which was taken from a tract written by the sainted Dr. John H. C. Fritz. Should not every true and faithful witness within the Missouri Synod evangelically demand what is our God-given and constitutionally guaranteed right, namely, that all pretense of still being what we once were be dropped and that evangelical discipline — discipline designed for the restoration of the pure teaching of the Gospel as a sole right — be restored to our church? Only recently the President of the Missouri Synod was reported as having "assured Minnesota leaders of the 2,442,933-member denomination that, while some critics have charged the synod with leaving its conservative moorings, it still stands on 'solid' doctrinal foundations. He told some 175 circuit leaders of the Church's Minnesota District last month that in any large body there always may be some who do not remain faithful to its principles." (*The Lutheran Layman*, February 1.)

When pastors within a church can openly and freely write such things as Pastor Martin E. Marty writes (not to mention others), it comes with ill grace from its highest official to protest charges of evangelically concerned critics by saying that our synod still stands on "solid" doctrinal foundations. (The critics referred to are identified as the Wisconsin Synod and the Ev. Lutheran Synod, and the

specific accusation raised by them is identified as religious unionism, defined as worship and fellowship with other groups not in doctrinal agreement.) "The orthodox character of a church is established not by its mere name nor by outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, *provided these are combated and eventually removed by doctrinal discipline*, Acts 20:30; I Tim. 1:3." (Brief Statement of the Doctrinal Position of the Missouri Synod, #29; first emphasis there, second emphasis ours.) When the gross errors of "some who do not remain faithful to its principles" as is true in the case of men like Dr. Marty are tolerated within a church, that church has left its conservative moorings and no longer stands on solid ground.

Let us not forget the exhortation of Scripture: "The time is come that judgment must begin at the house of God," I Pet. 4:17; and "There must also be heresies among you, that they which are approved may be manifest among you," I Cor. 11:19.

If you are a Missourian, you can today manifest yourself as one approved by God Himself by rising up and evangelically demanding that patent error in our midst be officially rejected. Can any one among us want to do less than this in our present very real situation?

❶ A Vital and Timely Question

Regarding Liberalism

Someone has pointed out that one cannot watch the growth of liberalism and take steps to halt it *unless one is willing to admit that LIBERALISM EXISTS*. If officials say there is no liberalism, no false doctrine, within their body, how can they be expected to take steps to stop it?

Contributed.

❷ Synod-Wide Free Conference Being Called

A Missouri Synod-wide free conference, to be held in Milwaukee (Schroeder Hotel) in May, is being called according to reports which have reached us. Referred to as a "State of the Church Conference," the meeting is being called by a committee of more

than 100 members of the Missouri Synod from various parts of the United States and Canada. The letter of the Invitation Committee has been sent to all pastors and male teachers of the synod. The Rev. Cameron A. MacKenzie of Detroit, Mich. (4430 St. James St.) is to serve as moderator of the conference.

The announced purpose of the conference, to which pastors, teachers, and laymen will be equally welcomed, is to air and counsel on measures toward resolving well known grievances which are shaking the Missouri Synod to its very foundations and which its officialdom has failed to resolve over a period of years. The "State of the Church Conference" is to be held on May 15 and 16, just prior to the recessed Synodical Conference convention, which is likewise to be limited to consideration of vexing doctrinal issues. An ambitious program seems to have been prepared, and a large attendance is anticipated.

The "State of the Church Conference," we have been expressly informed, is being called in the consciousness that all Christians have the right and the duty to judge doctrine. At a free conference no one represents anybody but himself. This does not mean that officials are excluded. They are as welcome as anyone else; but they do not participate as officials. A conference that is officially summoned, planned, or conducted by officials as officials is not and cannot be a free conference.

On the basis of God's Word, the principle of free conferences has always been recognized within the Missouri Synod without any hesitation whatsoever. Its members, inclusive of Dr. Walther, repeatedly participated in such conferences, concerning which one can read not a little in its literature.

It is a well known fact that despite the critical nature and the already wide extent of the fast-spreading leaven of public false doctrine within the Missouri Synod, top officials have been reluctant to admit so much as its existence. As has been pointed out elsewhere, false doctrine cannot be expected to be removed by anyone who does not even concede that it exists. There has therefore been rapidly growing impatience throughout the Missouri Synod as concerns the safeguarding of its Christian heritage, its religious interests, by elected officials.

Concordia Theological Seminary has within recent years become the greatest focal point of complaint. It is a long recognized fact that the decay of churches has always

proceeded from their higher institutions of learning. Even the great Wittenberg University, where Luther once taught, did not prove an exception to the rule. Hardly had the great Reformer of the Church closed his eyes in death and gone to his eternal reward of grace when some of the very men who had labored side by side with him almost brought about the complete ruin of Lutheranism. We may add that, under God, *the salvaging of our Church in those days was brought about by pastors and laymen from its grass roots*. Whoever may not know this, knows mighty little about the history of confessional Lutheranism.

Valparaiso University is another outstanding trouble center in our church today. A year or so after members of our church took over this university from its former owners, it made an appeal ("Does Our Synod Need a University?") for a minimum endowment of \$500,000, needed to win the necessary recognition of the educational world for Valparaiso. In this appeal it was said: "Many thousands of our young people go to College and University to gain knowledge and — too often lose their souls. We owe our young people a safe higher education — a University. . . . Attacks are made today on the very foundation of our faith — the inerrancy of Scripture, the creation of man. . . ." Measured by such a standard of its own promotion, how safe is education at Valpo today? In an article in the Valpo publication, the *Cresset* (May, 1959: "The Question of the University as a Community: A Suggestion from the Theology and Philosophy of Paul Tillich"), Dr. Robert P. Scharlemann, then Instructor in Philosophy on the university staff, urged that ". . . if a university is conceived as one which the presumed or actual demands of a denominational theology are imposed upon the academic activity, then it cannot remain simultaneously a university, serving the demand of pure reason, and denominationally Lutheran, serving the demands of a church organization." (We suggest that you read this again—carefully!)

There are other spots in the feast of charity that is constantly urged upon us whenever we, as God knows, from a purely evangelical motive, protest against undeniably false doctrine that not only goes on and on but keeps magnifying itself at an ever accelerating rate. Notable among these are the public productions of such men as Drs. Jaroslav Pelikan (Chicago Divinity School) and Martin E. Marty (*Christian Century*),

whose work is openly rated as that of young "intellectuals" in our midst.

Always the issue comes back to one and the same thing, — lack of proper evangelical discipline by an officialdom which seems too preoccupied by the consuming thought of organizational "procedure." Not to speak of the constantly increasing pressure of a never-ending stream of promotional activism, convention programs have in recent years become so geared to administrative details as not to begin to leave them time for the attention that *must* be given to doctrine and other matters of similar vital importance if these are to be and remain in an at all healthy state. To paraphrase a familiar ditty,

Old Missouri, she

Ain't what she used to be!

We pray God's greatest blessing on the State of the Church Conference and on all who are to participate in it.

● "Time That More Be Done"

About the same time that announcement of the impending free "State of the Church Conference" reached us, there came to us from another source a request to publish in the pages of the *Confessional Lutheran* plans for a similar meeting to be held in the fall of this year. Since these plans were evidently initiated without knowledge of the "State of the Church Conference" to be held in May, we advised promoters of both to get in touch with each other.

Some excerpts from the letter addressed "To the Editor and Readers of the *Confessional Lutheran*" with a view toward organizing a free conference for the fall, wholly independently of plans or knowledge of the conference to be held in May, ought to interest our readers. They here follow.

The letter calls attention to the fact that "for the last 20 years now the *Confessional Lutheran* has been the voice of conservative theology in the Lutheran Church of the Missouri Synod . . . its attitude has been to present the truth to pastors and laymen who were not aware of the facts concerning the direction of Synod. The officers of this small group . . . have in many cases stood alone while they spoke for us.

"This pastor believes that it is time that more be done. Synodical officials do not seem to understand that many pastors and laymen in Missouri are ashamed and enraged at the liberal element within Synod. It isn't enough to have a few men speak for us. We must be able and willing to speak for our-

selves to fellow laymen and pastors in the spirit of love and still with firmness which cannot be mistaken.

"At the present time, no doubt, pastors and congregations are afraid to stick their necks out for confessional orthodoxy for fear of reprisal from Synod and districts. It is becoming a conscience problem for pastors and laymen to continue to support synodical missions as long as false teachers are permitted at the seminaries."

"The longer each of us waits to organize into an effective force of zealous believers, the more souls will and are being led away from Christ. . . . Confessional pastors: Who will take over your pulpit and shepherd your flock when you move on or pass away? Do you care if the children and the adults whom you have confirmed are led into modernism? Do you care if the years you suffered for your Savior are wasted should a liberal pastor take over your flock? Do you care if your congregation blindly calls through present channels and obtains a liberal instead of a conservative pastor who will follow where you left off? Is it nothing to you that souls in your congregation and souls in congregations all over our synod should continue to get candidates who quite possibly know more about Bultmann, Brunner, and other neo-orthodox and modernistic theologians than they know about God's Word and Luther? Pastors, if it is nothing to us, to whom should it be something. . . .

"Fellow pastors: We know how our consciences are working on us. We know that if we do not act soon, our consciences will die and the Holy Spirit will leave us for grieving Him. . . . How often haven't we preached to our people, 'Be ye doers of the Word and not hearers only'? . . .

Confessional laymen: You are also a part of the church. The doctrine of our synod is your problem, too. The practice of our synod is also your problem. Therefore support your confessional pastors with finances, your personal counsel, and your willing readiness. You owe this to your pastor according to the divine call which you sent him."

The appeal contained in this letter envisioned a convention of all sympathetic pastors and laymen for the reviewing of present doctrinal problems and false application of God's Word within the Missouri Synod, and for adoption of concrete plans of action on the congregational, district, and synodical level.

❶ Lonely Lutherans

We hear and read quite a bit about "lonely Lutherans" these days. The *Badger Lutheran* of Aug. 4 (1960), for instance, carried a headline reading "Dr. Behnken Amplifies . . . 'Lonely Lutheran' Topic. . . ." This headline was accompanied by another: "Dr. Behnken Voices Regrets for Synod's Doctrinal Discipline."

While this is not what President Behnken talked about, there are indeed literally thousands of "lonely Lutherans," among them scores of pastors, and teachers and professors, who have been driven from our fellowship within the Synodical Conference, more especially from within the Wisconsin Synod, by lack of proper evangelical discipline within the Missouri Synod. Invariably, the story of these sincere fellow Christians, whose number is constantly growing, is the same: it is because of Wisconsin's continued fellowship with Missouri that they are with sad heart leaving their hitherto cherished associations to seek a new confessional alignment.

The disturbing factor — lack of proper evangelical discipline — has during the last quarter century grown to such enormous proportions as to threaten to destroy the Synodical Conference itself. This is the reason for the recessed convention of the Synodical Conference in May.

There are in our midst many sincere Christians who when they are informed of specific examples of false teaching within the Missouri Synod say quite simply, "Let's wait and see what St. Louis says." For many years this offense has increased, — namely, "Thus saith some synodical official" replacing the spirit of "Thus saith the Lord," however unconsciously this may be done.

And the simple solution is this — that all laymen and pastors insist on a wholehearted return to *Scripture Alone* within all of the Missouri Synod in actual teaching, preaching, and practice.

Contributed by John M. Rhame (Layman)

❷ Congratulations, ELCA!

We extend sincere congratulations to our Australian brethren, members of the Evangelical Lutheran Church of Australia on their having successfully called into the ministry of their church Pastor Kurt Marquart. He is to serve a congregation in Toowoomba, where an ELCA college is located.

Pastor Marquart, a graduate of Concordia Seminary in St. Louis in 1959, served his first, brief pastorate as the minister of a new congregation within the Missouri Synod in Weatherford, Texas. For Missouri, the loss of men graciously endowed

with spiritual, intellectual, and other personal gifts like those of Pastor Marquart spells something of a loss. For our Australian brethren it should prove gain. The calling of such men bodes good for any church. We wish both Pastor Marquart and our Australian brethren, who will be the beneficiaries of his services, well. May God bless them richly in their joint work!

Our readers should be interested in the following letter written by Pastor Marquart to President Behnken after the latter's letter of Aug. 22, 1960, in the matter of the Scharlemann Controversy had been sent to all clergy and teachers of the Missouri Synod:

HOLY TRINITY LUTHERAN CHURCH
325 South Main Street
Weatherford, Texas

The Rt. Rev. John W. Behnken, D.D., President
The Lutheran Church—Missouri Synod
210 North Broadway
St. Louis 2, Missouri

My dear and Right Reverend Doctor:

Your eagerly awaited letter of August 22, regarding the controversy surrounding Dr. Scharlemann, proved to be, I must say, a most painful bit of reading. In essence it means that Dr. Scharlemann has now been persuaded that his denial of Inerrancy was not really a denial of Inerrancy!

After the assurance given us by you at the Texas District Convention I was confident that you would really settle the matter. But if you really hope that your current letter will "put an end to the disturbance and to the many attacks," then I am afraid that I for one must disappoint you. Quite on the contrary, your efforts at restoring peace to our Synod can result only in an intensification of the war. Allow me to make it quite clear that I must respectfully but categorically decline your letter as a settlement. Better no settlement at all than a "settlement" which is pure illusion. And while my respect for your person and office prevents me from employing rather more emphatic language, I cannot, by remaining silent, acquiesce in the intolerable situation created by your letter.

Before briefly stating my concerns, let me say two things. In the first place, insistence upon the necessity of a retraction on Dr. Scharlemann's part is not simply a matter of a Shylockian pound of flesh. I think you realize that. What is at stake is nothing less than the doctrinal—and that means *spiritual*!—integrity of our Synod. Dr. Scharlemann's attack upon the very foundation of Synod's doctrinal position is so flagrant and obvious, that if it is tolerated (i.e., if no retraction is demanded) then absolutely anything may from now on be taught in Synod — and will

be, you may be sure! This means tempting God to send us a terrible famine of the Word, against which a hundred Evangelism Departments would be powerless; for of what use are all the clichés about "spreading the Word" when no one knows any longer what that Word is.

Secondly, opposition to Dr. Scharlemann's position does not mean lack of appreciation and sympathy for some of his basic concerns. If with the Brief Statement, I must reject his doctrine as blasphemous, I am fully aware that the blasphemy is not intentional. Wasn't it to a very well-meaning St. Peter, touchingly concerned about the safety of Our Lord's Person, that He said: "Get thee behind Me, Satan"? Dr. Scharlemann has grappled with some very real problems, and apparently has agonised in pastoral concern over the intellectual-spiritual difficulties of our studying youth. All this is admirable. But the pity of it is that Dr. Scharlemann's solutions, while eliminating certain problems with one stroke — too easily, in fact — also eliminates the Formal Principle of Sacred Theology. Therein lies the tragedy: Troubled by genuine concerns, Dr. Scharlemann simply cuts the Gordian knot and removes not the misapplications of the principle, but the principle itself.

Now to the particulars.

I shall not weary you with a recitation of the voluminous evidence with which, I must assume, you are familiar. Let me say merely that I am prepared to prove, anywhere and at any time, the following propositions:

- I. Dr. Scharlemann has denied the Scriptural *doctrine* (not just the word) of Inerrancy, and has adopted the anti-Scriptural historical-critical approach.
- II. Denial of the Inerrancy automatically involves denial of the Scriptural concept Inspiration.
- III. Even more seriously, Dr. Scharlemann advocates the neo-modernistic Brunner-Baillie notions of Revelation, which not only eliminate entirely the historic Christian doctrine of Inspiration, but in principle dissolve all fixed, objective, dogmatic truth in the corrosive, nihilistic acids of Existentialism. This is the entire thrust of the Scharlemann essays.

Now, either these three propositions are wrong, and I am slandering Dr. Scharlemann. In that case I expect to be corrected by you and to be pressed for a retraction. Or else they are correct. But then the issue goes far deeper than the use or non-use of a word,

and Dr. Scharlemann owes Synod a rather comprehensive retraction. *Tertium non datur*. Which, then, shall it be?

Your letter urges three points in favour of Dr. Scharlemann: (1) He is now willing to use (how?) the word "inerrancy." (2) He says he has always accepted Verbal Inspiration. (3) He says he has always accepted the doctrinal content of the Brief Statement.

I must confess that the relevance, not to mention the cogency, of these points escapes me entirely. It is incomprehensible to me how you can write as if the basic issue were the use or non-use of a word ("inerrancy")! In the first place, liberals, when pressed, have always been willing to use words like "inerrant" and "infallible," in fact *any* traditional term. Secondly, Dr. Scharlemann has denied the *fact* of inerrancy. Thirdly, you yourself — in an official and therefore lawfully published Presidential letter — have acknowledged that it is Dr. Scharlemann's approach or position, not his use of words, that is untenable. Fourthly, the entire thrust of the Scharlemann position is directed against the orthodox doctrine of Scripture, in the interest of the dissolutionistic Brunner-Baillie theory of Revelation! Hence, what words Dr. Scharlemann may or may not find it useful to employ, has absolutely nothing to do with the case. *Real* issues must not be swept under purely *verbal* rugs!

As for your other two points, are they not self-defeating? Dr. Scharlemann has *always* believed Verbal Inspiration and the Brief Statement, then this was also true when he was publishing his denials, in which case, however, these assurances are worse than meaningless. Or was Dr. Scharlemann also confessing the Brief Statement when he wrote:

In this paper I propose to defend the paradox that the Book of God's truth contains errors . . . I entertain the hope that this sentence (Brief Statement's definition of Inerrancy. K.M.) could not, in the wording quoted, pass this faculty today, or, if it did, that the terms "truth," "error," "contradiction," and "historical" would receive some very careful and limiting definitions. For as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven. . . . I have quoted this particular sentence from the *Brief Statement* because it rather accurately describes what actually passes for inerrancy in our circles. etc.?

I remember quite vividly a series of meetings between students and faculty in 1957, when Dr. Scharlemann, defending some students who denied the Inerrancy, insisted that no one could be bound to the doctrinal content of the Brief Statement! And at San Francisco Dr. Scharlemann argued desperately against the Brief Statement's binding force. Aren't these rather odd endeavors for one who has "always believed and accepted the doctrinal content of the Brief Statement"? Had Dr. Scharlemann really believed the doctrinal content of the Brief Statement to be divine, Scriptural truth, he would have insisted that not only he but everyone else is bound to teach accordingly.

Permit me to comment on some other items in your letter. You say — and apparently this is supposed to have some sort of mitigating effect — that Dr. Scharlemann's essays were "of an exploratory nature only and were not to be construed as the last word on the subject." In the first place, I do not find the concept of "exploratory heresy" a very comforting one. Is a man free nowadays to attack any doctrine, so long as this attack is merely "exploratory"? What has happened to our concept of *confession*? Can a man confess the Holy Trinity while experimenting, say, with "exploratory" Arianism? In the history of the Church error has often clothed itself in the "humble" garb of "tentativeness." In the second place, the pitifully sceptical basis of contemporary "theology," to which Dr. Scharlemann has surrendered at a rather decisive level, is such that from these premises no "last word" on *anything* can ever be spoken. This sort of "theology" is forever groping about in the twilight for an ever-receding horizon of "truth," which by definition remains unattainable! On this basis, when will Dr. Scharlemann find the "last word"? When outside observers shall have ceased disagreeing about the sacred mysteries of our holy Faith? When committees of experts shall have succeeded in combining truth and error, Scripture and Rationalism. Christ and Belial, into one uniform, homogenised mishmash?

There was a time when our Synod did not consider Dr. Scharlemann's position even debatable! Of course, that was in the dark ages of Confession, before the discovery of the magical *perpetuum mobile* of Discussion! In 1891 a Dr. Ruperti had left a Pastoral Conference in Europe on the grounds that the set of theses proposed for consideration was not debatable in the Lutheran Church. And the theses were practically identical with

Dr. Scharlemann's position! *Lehre und Wehre* commended Dr. Ruperti, and praised him especially for realizing that such theses are not even debatable among Lutherans. *Lehre und Wehre*, July, 1891, pp. 13ff. Cf. September, 1885, pp. 275ff, and December 1891, pp. 23ff. Dr. Scharlemann's "discoveries" are not exactly news to our Synod!

You say that the case of Dr. Scharlemann was handled "not in a legalistic but in a truly evangelical manner." Because nothing decisive has been done? Because Dr. Scharlemann is still with us? Because he has been "helped" to see that a denial of Inerrancy is not a denial of Inerrancy? No, my dear and reverend Doctor! When error is covered up and the truth compromised, then that is not only unevangelical but anti-evangelical, Gal. 1:7-9! With this sort of "evangelical" discipline even Arius could have been "saved for the Church." Synod must not surrender to the sentimental-liberal thesis that "legalistic" means "firm," and "evangelical" something like "spineless" or "milquetoastish." I am sorry if this seems distasteful, but it is time that certain things be said rather frankly in Synod.

In this connection, I must advert to an oddity. Please recall a certain disciplinary case at the Seminary, with which you are very familiar: A student had stepped on certain influential toes, and has been kept to this day, out of the Sacred Ministry. His eligibility will not even be considered until he shall have acknowledged the alleged sinfulness of his action, for which allegation, however, there is not a shred of Scripture proof. Now, the poor student must recant, but not Dr. Scharlemann. The former "violated love," i.e., annoyed Seminary officials with awkward revelations. The latter taught false doctrine. The "sin" of the former is forbidden neither in Scripture, nor in the Symbols, nor in the Brief Statement; it was simply invented at the Seminary for the occasion. The sin of the latter is clearly repudiated in Scripture, the Symbols, and the Brief Statement. Nevertheless, the former must "repent," "retract," etc., while the latter goes scot-free, upon some easy and meaningless "explanations." The former is out of the Ministry, while the latter remains to teach future ministers! Why this difference? Why are anti-liberals persecuted (in the name of an Orwellian "love"), while pro-liberals are coddled? Why is the camel swallowed, and the gnat strained out?

Whoever is responsible for this revolting disparity in discipline, should ponder rather

seriously the 82nd Psalm: ". . . How long will ye judge unjustly, and accept the persons of the wicked. Defend the poor and the fatherless: do justice to the afflicted and needy. . . ." Does prestige or truth determine the course of events in Synod? And the disparity to which I alluded is too glaring to be dismissed lightly. After all, it involved the same disciplining agencies!

Your letter refers to various "attacks" which you deplore. Whatever I have seen in print and in "open letters" seemed perfectly justified. We should be grateful that we have a few watchmen on the walls of Zion who refuse to be lulled to sleep and to become dumb dogs! Who else tells us what goes on in Synod today? Certainly not our official organs. *C.T.M.* has become "polite," "sophisticated," and irrelevant, while the *Lutheran Witness* assumes more and more of the character of a "promotional" glamouriser of The Organization, solemnly chronicling handshakes and denifrice-grins.

Incidentally, was our Texas District resolution, which accused Dr. Scharlemann of attacking the Inerrancy, one of those deplorable "attacks"? You certainly did not even hint at such an idea at the time, and you spoke at length and repeatedly on the subject of that resolution!

Permit me, then, to plead most earnestly — not as a matter of favour, but as a matter of right, divine and human, as well as by virtue of your own promises to our District Convention — that you secure either Dr. Scharlemann's immediate suspension from office, or a clear-cut retraction of his errors. And in conclusion, allow me to repeat my previous pleas for decisive action in other critical matters! The open modernism of Pelikan and Marty, the heretical utterances of Cresset and *Seminarian*, the open revolt of the English District, *Una Sancta* Romanism, Synodical affiliation with the National Council of Churches, the Thiele-immortality matter, and so forth. These open sores on our Synodical body cannot be tolerated much longer. We cannot develop two or three religions in Synod. There must come the time of separation and soon. Do not force us, who treasure Synod's Confessional heritage, into the unnatural position of rebels against our own Synod! We detest the role, but we shall not hesitate to play it, when conscience and integrity demand this!

With cordial greetings, and a heavy heart, and in the firm hope of divine assistance for

you and our other responsible leaders, I remain

Respectfully yours,
Kurt Marquart

CC.: The Rev. Albert Jesse, President, Texas District

P.S.: I can see no reason to treat this letter as confidential.

suffer a famine of the Word if we are not on our guard.

(Edit. Comment: We are happy to be able to bring to our readers a testimony like that above. Someone may say, It's only a single voice, a voice in the wilderness. So was that of John the Baptist. This was and is no reason for not listening and heeding such a voice in either case. — CL.)

☉ Three Ways to Peace

Where strife over doctrine has arisen, there peace has never come about except it be that the erring party accepted the truth, or that new camps were formed, or — that the representatives of truth sacrificed this most precious of all possessions.

What shall we do?

Dr. Walther in a letter to H. Fick (*Walthers Briefe, Erster Band*, p. 96.)

☉ A Note of Warning is Sounded in The American Lutheran Church

Excerpt from a Sermon Preached by the Rev. John Lang, Pastor of St. Paul's Lutheran Church, Columbus, Ohio (TALC), Feb. 5

Our Lutheran Church has prided itself upon being the Church of the pure Word and our fathers made much of *die reine Lehre*, "the pure doctrine." We have made the boast that while the large Protestant denominations in America are honeycombed with modernism and liberalism, it is not so in the Lutheran Church.

Well, don't be so sure! Maybe modernism and liberalism have not yet honeycombed our church; yet they have gained entrance. We have some Lutheran pastors who do not accept the full authority of the Word of God; and don't kid yourself, some of these are in our dear American Lutheran Church and have succeeded in getting into our colleges and seminaries, and even in the Concordia Seminary of St. Louis, the seminary of the Lutheran Church—Missouri Synod, they have their problems with a few professors and instructors.

These things may shock you; but I know whereof I speak, and I must sound the note of warning. What happened to the Lutheran Church of Germany of the 19th century could happen here in America; it could lose the Gospel, and modernism and liberalism take over. We might desire to find a land where we could worship God according to the patterns laid down in the Word! It could

☉ ULCA Casts Aside Last Shreds of Respect for Doctrine of Verbal Inspiration

The *Lutheran*, official publication of the United Lutheran Church in America, in its issue of Jan. 25 published a significant article which can prove very helpful towards seeing clearly how the doctrine that the Bible is really God's Word is being given up by modernistic Lutherans today.

The evident purpose of the article under discussion is to popularize Modernism's unbelief concerning Holy Scripture somewhat, let us say, as Darwin popularized modern evolutionism in his day. The contents of the article are taken from a book, *Conversation on Faith*, published by the ULCA'S Muhlenberg Press in March. Translated by John W. Doberstein, the book was written by Dr. Eberhard Mueller, Director of the ecclesiastical institution known as the *Academy* at Bad Boll (Germany), where groups of various walks of life meet almost every week to discuss matters concerning the Christian faith. The Bad Boll director, it is said, "translates complex theological concepts into every-day language of modern man."

The portion of the ULCA book published in the Jan. 25 issue of the *Lutheran* (followed by another portion a week later) bears the revealing title "Written by Human Hands." "Anybody who approaches the Bible with an unbiased mind," the article begins, "knows that it is not a book that fell from heaven."

Let us recall here that this identical inanity of Modernism, together with denial that the Bible itself is a revelation (revealed truth) has been repeated by Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis in the presentation of his essay, *The Bible as Record*, etc.; only that he embellished it "with a ribbon tied around it."

We wonder who is supposed ever to have taught such a thing as is ridiculed here. Silly ridicule is no convincing (or legitimate) argument, especially when what is ridiculed is a straw man, put up at the outset, to make

way for one's denial of what has always been believed, and always will be believed, by the Christian Church, on the basis of God's Word itself.

Not only does the article before us go on to say of the Bible that "it is a book written by human hands." It continues: "The Bible was written in the thought forms of a particular time . . . scientific conceptions of the age in which the Bible was written have in the course of time proved to be human and transitory. . . . The abilities of these men were not of divine perfection. None of the Biblical writers makes this claim concerning his work . . . discrepancies . . . human imperfection." Here we want to emphasize that similar contentions make up the notorious essays of Dr. Scharlemann.

We read further: "There are even passages in the Bible in which it is clear that the Biblical writers diluted the purity of the Biblical faith with pagan ideas." Readers may here again want to compare statements in Dr. Scharlemann's essays. For instance, such a one as this: "Even the first of the Ten Commandments (Exod. 20:3) seems to presuppose the existence of other gods." (*God Is One*, Lutheran Quarterly, Aug., 1959, p. 230.) Or this: "The Psalmist simply employed the language and imagery of contemporary mythology to praise God for His creative act. Here (Ps. 4:13, 14) the concepts of the Psalm are those of the total cultural outlook of the ancient Near East." (*The Bible as Record* etc., p. 19:4.)

On the basis of such horrible and blasphemous statements, the *Lutheran* article declares: "*These facts make it clear that the doctrine of the so-called verbal inspiration does not accord with reality.*" (Our emphasis.) It goes on to state: "This doctrine asserts that the Bible is the Word of God in the sense that God Himself dictated the text of the Biblical writings and eliminated all human faults and errors. Even though this doctrine of inspiration contradicts the view which the Biblical writers themselves had of their own writings, it has repeatedly been championed, even within the Church." To this we must remark: What is here said again is simply not true. A straw man is again put up. The doctrine of verbal inspiration does *not* assert that God *dictated* the text of the Biblical writings. It is hard to say how often this misrepresentation of Christian faith by modernistic unbelief has been rejected. The Church believes that God *inspired* the text of Holy Scripture, and it confidently asserts this because God Him-

self vouches for this basic fact, II Tim. 3:16. It is precisely for this reason that there never were in the original text of the Bible any human faults and errors to be "eliminated." This is not only the view which all Biblical writers themselves had of their own writings; it is the view which Christ the Lord Himself urges upon us, John 10:35.

How utterly blasphemous the article before us is and how wholly the ULCA disowns the doctrine of verbal inspiration today can be seen from its following statement: "*The doctrine of verbal inspiration has had disastrous consequences in the Christian Church.*" (Our emphasis.)

Reaching its first conclusion in answering the question as to "how far the Bible is the Word of God," the article before us states that "the Bible is a human reproduction of divine revelation, imperfect, as is everything human." Such, we may add, is the conclusion also Dr. Scharlemann has arrived at. But let us add at once that when it is asserted that this is "according to the Christian view," this is the height or depth of something or another for which it may seem hard to find the exact appropriate word.

It may be well to recall here that already in 1941 a committee of the Missouri Synod on intersynodical matters which had prior to its 1938 convention held several meetings with a similar committee of the ULCA reported that it had during the subsequent triennium not even conferred with the ULCA committee any longer. It gave the following reason for this: "On account of the unwillingness of the United Lutheran Church of America commissioners to accept the paragraphs in the *Brief Statement* dealing with the doctrine of inspiration it seemed useless to us to invite them to meet with us, and the ULCA Commission likewise did not send us a request for a conference." (*Proceedings*, p. 197.) The present article demonstrates most convincingly that the ULCA has today cast aside the last vestiges of respect for the doctrine of Verbal Inspiration and that this Scriptural doctrine is indeed being openly and brazenly blasphemed in that church.

Yet, in its January (1961) issue, that voice of liberalism within the Missouri Synod, the *American Lutheran*, reported the following concerning the National Lutheran Council, within which the ULCA holds a dominant position, and the Missouri Synod:

"A radical step was taken during 1960 by members of the Council to initiate discussions with the Lutheran Church—Missouri Synod regarding the *doctrinal*

basis of cooperation between church bodies not in 'altar and pulpit fellowship.' These discussions have just begun. Two short meetings have been held. To everyone's surprise, it was discovered that 'the gap is not as wide' as popularly supposed."

How account for such a statement? That its explanation cannot be found in the ULCA's (or TALC's) possibly having become more conservative has been shown with devastating certainty from what we have shown to be the ULCA position with regard to Holy Scripture today.

Lacking such an explanation, what can the answer be?

③ What the "Gospel" of Doubt Leads To

"Doubt in the Word of Christ, 'The Scripture cannot be broken,' John 10:35, will easily result in doubt of the Word, 'God so loved the world that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' John 3:16."

Dr. F. Pieper, *Unionism*, p. 27.

④ What the Example of Some Men Is Good For

Recently we read in the humor column of the A.A.L. *Correspondent* the following bit of wisdom: "No man is completely worthless; he can always serve as a horrible example."

This thought is not just a joke, and it is thoroughly Biblical. Speaking of members of the Old Testament Church who succumbed to one or the other temptation of Satan and met with a horrible doom, God tells us through His holy Apostle that "these things happened to them for examples (Greek: these things kept befalling them from time to time typically, or as types): and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11.) And a little later on, where certain conditions in the primitive New Testament Church are set before us as an example, we read: "I hear that there be divisions (Greek: schisms) among you; and I partly believe it. For there must be also (even) heresies among you, that they which are approved may be made manifest among you." (I Cor. 11:18, 19.)

When we hear or read of (Episcopal and NCC) Bishop Pike, in the very name of the Church, scornfully spewing forth the venom of his unbelief over the historic faith of Christendom (in the undenominational so-called *Christian Century*, of which the Missouri Synod pastor, Dr. Martin E. Marty, is associate editor!), *we should recognize the type*. And when in our own church (Missouri Synod) we read or hear of Dr. Martin H. Scharlemann's insisting, despite such obvious truths as those just set forth as warning examples from Scripture above, that we are to read the Bible from the falsely limited point of view that the Scriptures are "a recorded testimony to the Truth of God Himself" (explained by Dr. Scharlemann as meaning no more than the truthfulness or faithfulness of God in *keeping His promises and carrying out His will*) rather than a collection of truths, we should recognize the fact that this is *typical* of Modernism in our day. We should recognize such base denial when we see it and we should, over against it, be ready to stand up and be counted among those who having been put to such a test of their faith can be recognized as genuine Christians because they have met the specifications inculcated on us in the truths of Scripture.

If we are not using our Bible in this way, we are not using it rightly.

⑤ Does the LWF Make Like a Church?

In the vernacular of the day, does the Lutheran World Federation "make" like a church?

This question has been answered by Prof. Peter Brunner of the University of Heidelberg, who is a member of the LWF Commission on Theology. Dr. Brunner has said that although the LWF is defined in its constitution as a "free association," nevertheless *because of its "binding doctrinal basis" in its constitution* the federation "is constantly having to act as a church" and having to make "decisions which lie within the scope of ecclesiastical doctrinal decisions." He said that "the essential tasks which the world federation has set for itself *by their very nature demand the action of a church* and that "developments in the federation itself show that there are internal reasons why it must grow beyond itself."

Dr. Brunner has further said that it is an "ecclesiological anomaly" (irregularity, deviation from a common rule) that the common organization of churches which con-

less the same doctrinal basis should be a free association of bodies which do not even accord pulpit and altar fellowship to each other. Emphasizing this, he said: "The one thing which fundamentally concerns me is that churches which mutually acknowledge that they have the same confessional obligation should not refuse one another pulpit and altar fellowship but should rather make a point of extending it to one another."

Dr. Brunner's article together with comments on it by other leading LWF men was prepared as a contribution toward the study on the nature of the LWF ordered by its 1957 Assembly in Minneapolis. The whole series was recently published, with an introduction by the acting executive secretary of the federation, in its quarterly organ, the *Lutheran World*.

In one of the comments on Dr. Brunner's article, another member of the LWF Commission on Theology, Prof. Regin Prenter of the University of Aarhus, Denmark, expressed agreement that "it becomes intolerable when Lutheran churches of the same confessional stand do not have full church fellowship."

All of this ought to leave little question as to the real nature of the Lutheran World Federation, its "freedom" and the *intolerance* for which its leaders stand.

● Review of Publications

The Christian Reporter, a very fine new monthly publication for school children, especially of the upper grades, and their parents, made its appearance in January. Jeanne Nuechterlein is editor, and Betty MacKenzie managing editor. Price of a single subscription is \$2.00 per year. In quantity, 50 copies per month @ \$20.00 per year; 100 copies @ \$35.00 per year. Sample copy will no doubt be sent on request. Address: 4973 Cabot, Detroit 10, Mich.

The Christian Reporter is a very well printed and neatly gotten up four-page publication on good white paper stock, 8½x11, stressing our Christian heritage and our American freedoms. The February issue contains an introductory letter to boys and girls concerning outstanding events of the month (inclusive of the beginning of Lent, of course) together with a calendar of the same. There are articles on Great Men (Washington and Lincoln), on Cuba and Africa (Communist and racist movements), and on the Bill of Rights, Amendment 1. Poetry of a high order, Dictionary Practice,

and 10 questions for a Test Yourself program complete the issue, which is attractively illustrated by pen sketchings. All of the material is right up-to-minute. Here is a publication which children should eagerly welcome. We suggest that it be ordered in quantities for schools, and in single subscription for children in your home. You won't be making a mistake; it would rather be a mistake to ignore or overlook this publication wherever there are children around.

● What Our Readers Say

"Yesterday the mailman brought my copy of the February *Confessional Lutheran*. When this happens I usually place all other mail to the side and page through my magazine, reading here and there. But before it is laid aside every word has been carefully read, sometimes more than once and with pencil in hand." — Pastor, Mich.

"The February issue of the *Confessional Lutheran* is another gem! May God give you strength to carry on! The Correspondence between CLPB and Dr. Behnken. . . . Discussion of Doctrinal Issues is the only item that belongs on the agenda. . . ." — Pastor, Missouri.

"Enclosed find my check for \$5.00 . . . for my membership and two subscriptions to the CL, both to be sent to my address. The one 'spare' I use for passing around in an effort to preserve to ourselves and our posterity the Bible Truths as we have had them in the days of Walther, Stoeckhardt, Pieper, and the whole galaxy of saints." — Parochial School Teacher, Chicago. (Readers will note that what is stressed in this letter is largely a forgotten part of Christian Stewardship in the form in which it exists in so many churches today.)

"I would like very much for my pastor to read the *Confessional Lutheran*, so he gets to know the real facts about the Scharlemann Case, and about everyone and everything connected with it. I feel that most pastors are kept in the dark and only know what the Presidium tells them. So I am sending a check for one year's subscription, which you will please send to. . . . Please start with the December 1960 issue if you still have copies of it, for there is much in it which my pastor should know." — Miss . . . , Wisconsin.

"On Sept. 2, 1960 you wrote, in response to my inquiry about Missouri Synod churches in [a south central metropolitan Lutheran

center] as I was interested in changing from [a Lutheran body outside the Synodical Conference]. You referred me to [a Missouri Synod pastor] whom I telephoned. He very kindly gave me the information I desired. We immediately started attending the nearest Missouri Synod church, Mount Olive, and my daughter and I became members just before Christmas, having attended the pastor's adult class. My son is in the confirmation class and will be confirmed on Palm Sunday. We are pleased with the change and we like Pastor . . . and the congregation very much. During the past year I have been delivered from tormenting doubts to triumphant faith, for which I thank God. Your magazines have been a big help to me, and after I received the first issue, I sent for back issues through 1956, and have read every word, and re-read much of the material. It makes such a good reference source. I am enclosing a check for \$10.00, for which please send me additional back issues, starting backward from January, 1956, as far as will be covered by this payment. I also enclose a few clippings you may find interesting. With every best wish, and assurance of my support and daily prayers for your endeavors, I am. . . ." — Mrs. . . .

"I read your paper with great interest as we, too, are in a life and death struggle with Modernism and Ecumenicity. I am (an official) of *The Word Alone* movement in our Church; we hope to be able to extricate our synod (TALC) from the World Council of Churches. . . . Keep up the good work." — Pastor, TALC.

"Kindly forward [to the undersigned, for the amount enclosed] copies of the *Confessional Lutheran* for distribution among Missouri Synod Lutherans who do not know the conditions in Synod." — Pastor, near St. Louis.

"I wish that every lay member, and also all pastors, would read the *Confessional Lutheran*. Much could be done." — Layman, Nebraska.

❶ The Old Complaint About Too Many Confessions

The complaint is often heard that we insist on too many confessions. Especially is this true whenever the matter of the Brief Statement of the Doctrinal Position of the Missouri Synod comes up for discussion, and even more particularly when it is made clear that professors, pastors, and teachers of our

church are to teach in harmony with our church's corporate confession, and not contrary to it. When this matter was before the recent convention of the Missouri Synod in San Francisco, Dr. Martin S. Scharlemann quickly arose and, given the floor, stated that the resolution was terrifying to him. Dr. Repp, academic dean at St. Louis, protested that adoption of such a resolution would render us a sect.

We have shown elsewhere that to be consistent, such agitators against corporate confessions of churches would have to insist that the Confessions of the Lutheran Church and the Creeds of Christendom would likewise have to be rejected. We have also shown the absurdity of insisting that the Bible should be our confession of faith, not to say our sole confession of faith, whereas it is actually the rule for such confessions.

Objections to principles involved in such positions as the above are easily answered and have often been answered. They were answered on the convention floor of the Missouri Synod at Saginaw in 1944. A very much confused individual who apparently was unable to distinguish between the source of doctrine and the confession of doctrine (the rule of faith and the faith of the rule, as these two different things have been aptly called) was vehemently agitating for what he mistakenly regarded as the *sola scriptura* ("Scripture alone") principle. According to the mistaken principle at issue one would be permitted to do no more than to hand men a Bible and say: This is what I believe; or perhaps, to repeat the very words of Scripture from one end to another (and then let each one go off in his own confessional direction or misdirection after all).

To make a long story short, someone finally arose and recalled what Dr. F. Pieper once said about this matter. In substance it is this: the reason why we constantly need new confessions of faith is because the devil is always inventing new errors, so that new confessions are needed to counteract such errors; if anyone, therefore, has a complaint about there being too many confessions, he should go to the right place with his complaint, — he should go to the devil (Cp. Eph. 6, 10-12.)

This put an end to further argument. It always should.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the [Gr.: panoply] whole armor of God, that

ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth [truthfulness], and having on the breastplate of righteousness [of life; don't expose yourself to the enemy by a life of unrighteousness]; and your feet shod with the preparation of the Gospel of peace [the cause for which we are contending as soldiers of the Cross makes us ready for service, gives us our morale; it's like sandals on the feet]; above all, taking the shield of faith [trust in God], wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet [the sustaining hope of final] salvation, and the sword of the Spirit, which is the Word of God, [each one at his respective station, like sentries at their post] praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Ephesians 6, 10-20.

PASS YOUR COPY OF THE CONFESSIONAL LUTHERAN ON TO SOME FRIEND

● "Operation Abolition"

This is the name by which the Communist Party in our country has dubbed its objective of getting rid of the House Committee on Un-American Activities. This title was therefore also chosen for a 45 minute moving-picture film showing Communists and their dupes at work in San Francisco last May, where they staged a riot at a hearing of the HCUA. We urge all of our readers to see this film in order to see for themselves what is actually happening in our country, where all too many seem to be saying to themselves "It can't happen here." A recent showing of the film by the church of the writer drew an overflow house, and all went home most

thankful that they had an opportunity to witness this documentation of Communist subversion of the boldest type in our own midst.

In this film you will see top Communists from Northern California at work who are readily and unmistakably identified. You will see men like Harry Bridges, Merle Brodsky, Archie Brown, the two Wachters (father and son), and others in action. Among their dupes you will see a clergyman who is assistant to the notorious Bishop Pike addressing a student rally in preparation for the demonstration that was to take place. And you will see scenes that are truly shocking. You will hear remarks on the incident by Chairman Francis E. Walter of the HCUA and others. You will go home thanking God for having given you an opportunity to see this film.

Leaders and other partisans of the so-called National Council of the Churches of Christ are exerting the most strenuous efforts to dissuade people from seeing this film in which they can see for themselves just what is going on about us. The General Board of that organization recently held its meeting in Syracuse, New York, with 110 members present despite momentary transportation difficulties. Editor Harold E. Fey, reporting this meeting in the March 8 issue of the fully sympathetic *Christian Century*, states that discussion on the film *Operation Abolition* was the "most spirited" of the whole session. A formal statement released by the Board "deplores current pressures being exerted on congregations, ministers, and church groups to show the film. It regrets that one effect of the promotion of the film is a blight on freedom of expression." (Read this glaring self-contradiction again!)

In its report the Board has revealed that it "had obtained legal counsel and was advised by it to confine its activities to the asking of questions. Pres. J. Irwin Miller (President of the NCC — CL) emphasized that this means that the General Board should be more than usually careful to make only statements which will stand up in a court of law." Such tactics are always a safe procedure in a bad cause. When one cannot, e.g., because this is not true and it might invite a libel suit, say that a man is a hoodlum, that he has been in prison, etc., one can *ask* if he is a hoodlum, whether he has been in prison, etc.

Here are some of the suggestive questions asked by the Board: "Are there errors of fact and of interpretation included in the

film? What is the responsibility of the House Committee on Un-American Activities and of the House of Representatives itself in respect to this film and the charges made in it against students and other citizens?"

2000 copies of the film are said to be available at latest reports; you should be able to a copy somewhere in your vicinity. We obtained our copy from the Church League of America, Wheaton, Ill., at a rental cost of \$10 plus postage which, including return, amounted to another dollar.

We suggest that the film be given adequate publicity (no one will go home disappointed after seeing it) and that informative literature concerning it be distributed beforehand. Among the literature available there is an illustrated report by J. Edgar Hoover, Director of the Federal Bureau of Investigation, obtainable (gratis) from his office or also from the HCUA (Washington, D.C.), which has published it.

One of its members, Judge David Nelson Sutton (a Disciple of West Point, Virginia) warned the General Board of the NCC that "charges of communist sympathies previously made against the National Council will be revived if the General Board criticizes the film. The judge's argument did not convince the General Board, and the recommendation to the churches was approved;" that is, the Board's recommendation of caution against showing or viewing the film.

We have never said that any of these leaders of the NCC are Communists. All that we have ever said, and we must again emphasize this fact now, is that they and the Communist Party, as in this case, frequently pursue identical objectives. Anyone who will see the film "Operation Abolition" and who will then read what NCC leaders and their sympathizers have to say about it, must realize this.

Be sure to see this film! Church organizations need not search for a project when such things are available to them.

1. "The preservation and advance of unity in the true profession (Eph. 4: 3-6: I Cor. 1:10) and common defense against all separatistic and sectarian offenses (Rom. 16:17)."

Now, since this is the purpose of our Synod, it is the purpose of its official papers. Wherever questions arise that make necessary a statement of Biblical truth and sound Christian practice, our papers legitimately function. Whenever movements arise that tend to bring disunion into our public profession, tendencies that work toward divisions in the Church, internal dissensions, splitting up of the Church into warring parties and factions, it is the business of the official papers to counteract such movements by setting forth the Scriptural point of view and by pointing out the error of the antagonist. The Word of God gives us no leeway here whatever. We cannot make distinction of persons. We are to eliminate personalities only so long as error can be effectively fought without them. The pussy-footer, when it is a matter of upholding God's truth is a betrayer. Hence, make no mistake about it, when church-papers like the *Presbyterian* and the *Eastern Methodist* are pointing out the error contained in the teaching of men high in their denominations, quoting their books by title and their authors by name, they are only doing what every church expects of its organs and what it expects of every loyal supporter — to fight in the open when private admonition has failed. Public offense need not be given public correction in every case; it is much better to settle differences outside the court of public opinion. But the differences *must* be settled, and since publicity is the most powerful agent in killing off noxious plants before they overrun the garden, the church-body will expect its editors to employ this means when unscriptural teachings and methods are determined to find shelter under our roof.

Dr. Theo. Graebner, in *Lutheran Witness*, 1924, pp. 54-55. (Title ours.)

② When Un-Scriptural Teachings and Methods are Determined to Find Shelter Under Our Church Roof

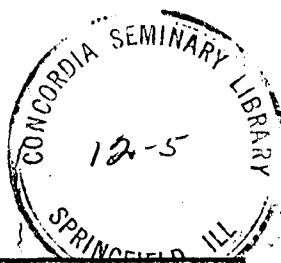
That work which our Synod has proposed as its aim and purpose is eightfold, being specified in our constitution as follows:

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● To Tell THE TRUTH

For several years the administration of Concordia Seminary, St. Louis, has periodically issued a *Seminary Newsletter*, "an alumni bulletin published in the interest of Concordia Seminary," which is apparently sent to all graduates of the St. Louis seminary. Pres. A. O. Fuerbringer and Prof. A. M. Vincent are the editors. Page 2 of the Spring 1961 issue is devoted to "A Word About the *Confessional Lutheran*," an attempt to discredit this magazine and to "maintain that the teaching of false doctrine has never been tolerated among our staff and students."

About Freedom of Speech

The *Newsletter* editors seem to be piqued that the CL "saw fit to blanket our student body with personally addressed copies of the January issue of their publication." They report that a "convocation period" as well as a "dormitory discussion hour" on the same day were given over to discussion of the CL. Readers of the CL will recall that the January issue brought an article on erring doctrinal positions revealed in the faculty and the student body of the Seminary.

If the administration takes exception, as it seems, to the fact that we dared to address the students, we wish to say that we do not subscribe to any notion that any of our synodical schools is a closed cloister, where only the voice of "the administration" may be raised as that of a father superior and his chosen spokesmen. Perhaps it is neces-

sary at this time to reassert the self-evident, that our schools are not maintained as private preserves or principalities of any administration or staff, but belong to the members of Synod, and that there is no room in the Missouri Synod for any totalitarianism or suppression of free speech which is in harmony with God's Word.

We might add that the St. Louis administration evidently approves of a great deal of freedom of speech, or "academic liberty," in Scripturally prohibited areas, as when it permitted Prof. Samuel Terrien to inform the student body that the prolog of the book of Job gives a picture of God that is "unworthy" of Him, to say that God has a bad "bedside manner," and to declare, "I do not believe in the immortality of the soul." See CL, June 1960, pp. 72-73. We have not received any complaint or proof that what we reported on that lecture is false, nor have we seen any apology by the Seminary administration for allowing such blasphemy on its campus.

About Private (and Public?) Convictions

The *Newsletter* complains about "such unbrotherly tactics as the printing of private letters without the knowledge and consent of the author." First, this: When a Christian responds to an inquiry on a matter of doctrine, declaring his firm and considered position, we expect that he will be ready to stand up for his conviction and will be eager to have it known. We do not expect an honest man to have one conviction in private and a different one in public. See II Cor. 1:12 and 13:7;

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Rom. 12:17. Secondly, if the *Newsletter* refers to a letter of Synod's President which was published in the CL, in which he set down his original conviction on the Scharlemann matter, this is the fact: A pastor asked him for a statement of his position on the subject as *President of Synod for presentation to a congregation*. No one has a right to call such a letter "private."

About Errors and Corrections

We hasten to accept the *Newsletter's* correction of an inadvertent confusion of the names of father and son, H. Richard Niebuhr and Richard R. Niebuhr, in citing a book. We regret that one of our writers suffered a

slip of memory such as plagues most of us at one time or another, and that several minor typographical errors occurred in our article. But we also hasten to add that injustice was done neither the father nor the son mentioned, since both have publicly declared their basically modernistic views, — the son in his *Resurrection and Historical Reason* and the father, for example, in the *Christian Century*, 3-2-60, pp. 248ff.):

"... Nothing in history is fixed, — neither liberalism nor orthodoxy. . . . these things have never been causes for me to the extent that loyalty to them was for me a measure of intellectual or personal integrity."

Speaking of "the years between 1930 and 1935 as the time in which I began to think the way I do now": "I did not abandon religious empiricism any more than I abandoned historicism or neo-Kantian epistemology." Niebuhr in this article himself uses "empirical" as identical with "liberal."

"I discovered further a greater kinship with all theologians of Christian experience than with the theologians of Christian doctrine. So I find myself, though with many hesitations, closer to Edwards and Schleiermacher. . . . Among contemporary theologians it is Bultmann who above all seems to me to represent this empirical and ethical strain in theology. I feel great kinship with him in his intentions."

Speaking of his "Protestantism," Niebuhr says: "... it now leads me to protest against the deification of Scriptures and of the church."

"I also believe, with both the prophets and, of all men, Karl Marx, that the reformation of religion is the fundamental reformation of society."

It is regrettable that the Seminary administration's concern for correctness is not in evidence in areas of much greater significance. Our Lord censured men who "strain at a gnat and swallow a camel." The administration has not circularized Synod's clergy, for example, to declare any repudiation of what its Prof. M. H. Scharlemann has written in his article "God is One" in the *Lutheran Quarterly*, Aug. 1959, pp. 230ff.: "Most certainly David believed that other gods ruled outside the confines of Israel." "Even the first of the Ten Commandments (Exod. 20:3) seems to presuppose the existence of other gods." "... in introducing Israel to Jahweh, Moses did not specifically exclude

the existence of other gods." "H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'"

The administration did not exert itself to circulate Synod's clergy with a disavowal of Prof. G. A. Thiele's statements in the *Seminarian*, March 1958, p. 17:

"We think it is consequently fair to say, to put it very bluntly, that when a man dies he is dead. The Bible when examined in its length and breadth knows of no disembodied condition in which man lives, temporarily, and certainly not permanently; it knows of neither a temporary nor permanent immortality as such. . . . Neither bodily nor psychic dichotomy and consequently neither a separate bodily nor psychic immortality are taught in the Scriptures. . . . The Job passage (19:26ff.) in all probability does not refer to resurrection or even immortality, since it appeals to a vindicator other than God to protect Job against God."

"Will there be some sort of mass peregrination to the throne of God out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal? Is not this too fanciful to bother us, really?" (P. 28.)

Nor did the St. Louis administration ever publish a censure of the five professors on its staff who in 1945 signed "A Statement," of which Synod's President, Dr. J. W. Behnken, said on July 1, 1947, in the presence of more than 70 pastors, that it contained "doctrinal aberrations" which are "in themselves potentially divisive of fellowship." By the way, the names of all five are included in the roster Pres. Fuerbringer recited in the student convocation, and has printed in the *Newsletter*, for the obvious purpose of using the weight of "prestige names" to discredit the *Confessional Lutheran*.

In March, April, and May 1958 three students who were troubled by doctrinal representations made by Dr. Hummel, then instructor at the St. Louis seminary and now a member of The American Lutheran Church, held a series of meetings with him. Profs. Fred. Danker and Bartling were present at various times. Thereafter the students furnished a report on the meetings to Pres. Behnken, with copies to Profs. Fred. Danker, Bartling, and Hummel. That report, among other things, contains these entries: "Dr. Hummel suggested that the students keep in mind several factors. . . . The state-

ment that the O.T. saints were saved by believing in a Messiah who would come was an over-simplification." "Did Dr. Hummel understand that there were no rectilinear Messianic prophecies in the O.T.? Dr. Hummel replied 'yes.'" The minutes quoted were approved by Profs. Hummel and Bartling.

On March 17, 1958 another student submitted a declaration for any necessary use in connection with the Hummel situation. It included this:

"The undersigned asked: '. . . must we not on the basis of St. Matthew 22:41-45 insist, *a priori*, that at least Psalm 110 was definitely written by David?' Dr. Hummel replied that the question of Davidic authorship could not be settled *a priori* from NT passages, but should be answered only on the basis of a strictly scientific study of the internal and external evidence." "Similarly Dr. Hummel publicly maintained that Acts 2:25-31 does not make it dogmatically necessary to maintain the Davidic authorship of Psalm 16."

Yet on April 23, 1958, speaking for the Board of Control to explain why Dr. Hummel's teaching contract was not being renewed, Prof. Arthur C. Repp, acting president at the time, wrote, "This is not to say that there is any reason to believe that Mr. Hummel has deviated from the Scriptures and from the *Lutheran Confessions*." Now recall the *Newsletter's* closing words: ". . . we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students!"

Lest we weary our readers, we offer only a few out of many instances of what has appeared in the *Seminarian* from the pens of students (April 1960) as reported in the January 1961 *CL*.

P. 19: ". . . and especially in order that humanity might be delivered out of the suppressive hands of the theologians, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.'" ". . . He would be at liberty to develop theology in ways similar to Bultmann and Tillich."

P. 23: "History in the Old Testament": "This implies that we regard the Pentateuch from a new perspective. It is not mere history in the sense we understand history today. It could not stand up under all the criteria we establish for good history in our scientific age."

P. 24: "What this means for our role as theologians is this: that we do not

waste time arguing the actuality of events. This is the very kind of debate that lays theology open to the charge of being sterile and spiritually unproductive. We are not so much concerned with proving that an event transpired in precisely this way as we are with claiming that God did it." "This understanding of OT history has some lasting effects. . . . Thirdly, it will not leave the honest theologian at a loss to account for the OT's employment of certain 'legends' which originated in a culture earlier than its own. As Bernhard W. Anderson states, 'What Israel borrowed she transformed and made the vehicle for expressing her covenant faith.' Indeed, 'these independent units of tradition were not just borrowed. Rather, they were *appropriated*, for Israel made them her own by baptizing them into the Jahweh faith.'"

(If you want to peruse more of the same, read the 1959-60 issues of the *Seminarian* and earlier years. See also CL, Jan. 1961 and preceding years.)

The St. Louis administration has not circularized Synod's clergy to report that it repudiates such blasphemous propositions. Its failure to declare that, at least in the *Newsletter*, raises the question whether it does reject them. If the administration considers such statements as we have cited Scriptural, why does it not offer a defense of them, instead of resorting to generalities about "assumptions that false doctrine is harbored among us" and "evil things printed in the magazine" (the CL)? (We readily admit that, *for the sake of exposing the error in our midst and seeking remedial action*, we have been compelled to print such "evil things" as the quotations offered above.) We expect scholars, Christian or non-Christian, to document their assertions; they do not expect men to bow naively to a "We have said it; therefore it must be true."

About Complete Reports

Lord Tennyson had a harsh word for what is called "half a truth"; he wrote that it "is ever the blackest of lies."

I. About the Descent into Hell

Since Pres. Fuerbringer chose to discuss the CL's treatment of an unscriptural essay on this subject in the Seminary "convocation period" and devoted almost three-quarters of a column to it in the *Newsletter*, a concern for the truth requires that we repeat here

some of the facts which the CL published in an 8-page letter to all Missouri's clergy, including Pres. Fuerbringer, on April 2, 1956, to defend itself against misrepresentations of the CL and its staff which had been sent to the same clergy earlier. (And note, please, that these statements have never been challenged or disproven.) A few of those facts from our letter which for one or another reason Pres. Fuerbringer chose to ignore in his "exhibits," are these:

"The February, 1955, article of the *Confessional Lutheran* spoke of 'certain members of the faculty.'"

"With regard to securing 'exact information about the actual contents of the B.D. thesis on file in St. Louis' from Pres. Fuerbringer, no doubt a bit of history will be interesting, history which was pointed out by our editorial staff to Dr. Fuerbringer in a meeting on May 20, 1955: A month and a half after Dr. Fuerbringer had reported to the College of Presidents 'that the *Confessional Lutheran* caption was non-factual,' he *admitted in writing* that he had *not yet* made a critical examination and comparison of the 50 pages of the thesis."

"Comment: President Fuerbringer's report to the College of Presidents at a time when he had not as yet made a critical examination and comparison of the thesis (see comments under III, 1) by which he persuaded the College of Presidents to condemn 'the *Confessional Lutheran* caption' as 'non-factual' — is *inexcusable!* So also is his continued insistence that the faculty-approved thesis (cf. photostatic copy) does not deny the descent into hell; for at the meeting on May 20, 1955, he admitted that *he could not point to any sentence in the approved thesis which supports the Scriptural doctrine of Christ's descent into hell*. What makes it worse is that the writer does treat the texts which teach this doctrine but *fails to find the Scriptural doctrine in them*. In the same meeting on May 20, 1955, representatives of the St. Louis faculty stated, on the other hand, that the thesis approved by the St. Louis faculty in 1943 'would not get by' today."

Newsletter states that "the approved thesis contains no denial of Bible doctrine." In the light of the quotations above and the closing paragraphs of the approved thesis which follow here, what do you think?

"The implications of our paper (unfinished as it is) in the field of Christian dogmatics we prefer to leave to the judgment of the reader. However, we shall reveal this conviction, that, although the article in the Apostles' and Athanasian Creeds and the Ninth Article of the Apology are innocuous enough as far as their impression upon the major part of Protestant Christendom is concerned, in view of the offense caused by the abuse of these articles by Roman Catholics, universalists and synergists, and as a testimony to the unity and purity of Scripture doctrine as taught in our Lutheran Church, they should receive most careful study. Dr. Pearson maintains that if this doctrine is to be taken literally, it is not true, and if it is to be taken allegorically, it is irrelevant. That is a challenge to engage in further investigation. Huidekoper concludes:

"'Would it not be more to the credit of Christians, if, instead of retaining as a part of their creed, and endeavoring to explain the above clause /Article of the Creed/, they were candidly to admit, that it originated in the now untenable idea of an Underworld; and that, so far from being a necessary article of faith, it is a tenet which every intelligent Christian, who does not wish to make a mockery of Christianity or to trifle with his own candor, ought to recoil from subscribing or uttering?'"

"Let that view be carefully pondered by all who love the Bible and the Lutheran Confessions!"

Add this: In March and April, 1955, members of the CL staff had correspondence with the author of the thesis. He wrote, as reported in the CL letter of April 2, 1956:

"I would inform you that the mimeographed copy which you have at hand is the original form in which I wrote it. The same was unable to satisfy the faculty readers. The alterations were slight, involving only a change from the first to the third person in my paper and a modification of conclusions. The content remained essentially the same. Neither my view nor that of the faculty readers suffered any alteration. I rejected the doctrine while they still maintained it." "In other words, if there is no place in

the altered (and faculty accepted) form of the paper in which I expressly state that I reject the traditional view of our church, the implication of the same is to be found throughout the paper."

The April 2, 1956 CL letter also calls attention to this: "... the article in the February, 1955 issue of the *Confessional Lutheran* specifically pointed out that it was dealing with the 1954 text, quoting the author's statement: 'In all fairness to our faculty readers, Dr. Wm. Arndt and the late Dr. Theodore Graebner, we must note that their approval did not extend to the slightly altered mimeographed text of our little opus.'" However, the April 2, 1956 letter comments: "... *there is no significant difference*, as even the author of the thesis stated, *between the 1954 version and the version approved by the faculty readers in 1943*. The *Confessional Lutheran* was acting within its rights when it asked for a retraction of the unjustifiable attack made upon it."

The facts speak for themselves!

II. About "CL' Declines to Meet"

A. "With Board of Control"

The St. Louis Seminary Board of Control, which is to safeguard our religious interests there, *defended* Dr. Scharlemann's position from the beginning. The CL entered into brotherly discussion of the matter with the Board through the latter's secretary. This seemed satisfactory to the Secretary, who had initiated the correspondence. When he was asked the pertinent and vitally important question whether in its defense of Dr. Scharlemann's teaching the Board was using the word "inspiration" in its historic and Misourian (Brief Statement) sense, *he without a further word broke off the brotherly discussion* and resorted to the drastic measure of asking the District President of the CL editor to initiate "action" against him.

When this failed, the Board through Pres. Fuerbringer, who serves as "the executive officer of the Board of Control" (Synodical Handbook 6.91), asked two members of the CL staff to come to St. Louis in order that the Board might "adjudicate" the matter! In accordance with the dictates of Christian love, the CLPB sent a proper reply, having in mind also that the total situation was long since in the hands of Synod's President, who is responsible also for supervision of the action of the administration. There the matter has remained to this day.

B. "With . . . Praesidium"

Within a week of receipt of the presidential letter of 8-22-60 on the Scharlemann Controversy, addressed to all pastors and (male) teachers of the Missouri Synod, the CLPB initiated correspondence with the President, expressing its desire to meet with the Praesidium "to make clear that the proposed settlement of the Scharlemann case is Scripturally unacceptable. We shall be prepared to present a succinct statement on the issues when we meet." Three possible dates, earlier than those mentioned in the *Newsletter*, were suggested by us. Despite the fact that efforts to secure such a meeting for doctrinal discussion were continued by us for about six months they proved unsuccessful because of the President's insistence that "such meetings [to discuss the doctrinal issues] cannot be arranged at present." The whole correspondence between the CLPB and the President was published in the February CL. There anyone can see for himself the facts of the matter, which the *Newsletter* does not report.

Two brief notes were exchanged subsequently, one by each party. In the first of these the President suggested a meeting of three members of the CLPB and three of the Praesidium for the sole purpose of trying to come to agreement on a later meeting of a larger number of participants (as envisioned from the beginning) and to consider the all-important matter of the agenda of such a meeting. This meeting of three and three was held on Feb. 24. The larger meeting still hangs in the balance at the time of this writing, awaiting agreement on its agenda. This is the situation as agreed to by the six men.

About Respect of Dignitaries

Pres. Fuerbringer's enumeration of the 1943 faculty quite understandably stirs emotions and suggests that the CL launched attacks against all these men. In "About the Descent . . ." we have already called attention to the fact that the CL referred to "certain members of the faculty." On the other hand, we hold in revered memory other of the faculty fathers of those years and thank our Lord that some of them mightily encouraged us in our efforts for the preservation of the truth, and even associated themselves with us in our work.

At the same time, on the whole issue of "personalities," which has been injected by the *Newsletter*, it must be said that the spiritual children of the Reformation will remember Luther's clear understanding that when

God's Word is in issue, Christians may not be governed by "respect of persons," "having men's persons in admiration." Nor will they ever forget Luther's affirmation at Worms that popes and councils can err and have erred. God's Word counsels: "Great men are not always wise" and "Put not your trust in princes." No true Missourian will succumb to the temptation to regard any of our board of officers or faculties, not even St. Louis, as what Missouri's enemies once called the latter, "the corporate pope." We dare not forget the sad fact history records that in the staff of our first seminary there has been more than one major defection from the truth.

We remark that concern for the repute of dignitaries of our church has not reached so far as to move the present St. Louis administration to make known to the church any rebuke of the professor who taxed Synod with "deaf disregard of the statements of the Lutheran Symbols." (*Seminarian*, June 1954, p. 35.) We have not seen the administration rise to defense of the fathers when one of its professors wrote in 1960, "The Lutheran Church—Missouri Synod had no particular theology of welfare when the Social Welfare Department was added to the recognized agencies of Synod" (Scharlemann, *Toward Tomorrow*, p. 7), or when a magazine in Synod published the assertion, "In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the Church." (Prof. Martin H. Scharlemann, in *American Lutheran*, December 1958, p. 19.)

From no one in the direct employ of Synod have we heard or read a word of rebuke, even when the paper which contains it came into discussion, for the statement regarding the *Brief Statement* in general and its first paragraph in particular:

"At our Fall retreat President Fuerbringer assured me that the document we know as the *Brief Statement* was originally designed to be a piece of 'Bespreechungstheologie.' As things went, it did not really get much serious scrutiny, mostly because many things were assumed to have been permanently fixed and formulated which, in fact, can never be expressed absolutely in any language. Possibly, therefore, you will not misunderstand me when I say that I want to direct myself to the first paragraph of the *Brief Statement* which reads: . . .

"I for one cannot bring myself to the point of believing that this sentence was

explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions. For, as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven, when in fact, it is a book of the people of God, with all that such a statement implies." — Scharlemann, *The Inerrancy of Scripture*. (This belongs to the "context" referred to in the *Lutheran Witness* of April 4, which has just come to hand, p. 14; italics show the "proper resolution" for which Dr. Scharlemann contends, — "very careful and limiting definitions" of the terms "truth," etc.)

Does this betoken zealous concern for the honor and decent scholarship of such men as Dr. Francis Pieper and his colleagues who framed the *Brief Statement* and moved it to adoption? Or respect, for that matter, for the conventions that adopted and reaffirmed the document?

About Attacks on Scripture

We have not treated the Scharlemann case in detail in this writing. Since extensive documentation and analysis of his position with regard to Scripture is available in CL issues of the past two years, let one instance suffice here: Toward the end of almost two days of discussion of his position, at least 100 pastors heard this question addressed to the professor on Nov. 20, 1959, with respect to the autographs of Scripture: "Do you hold that there are factual mistakes in Scripture?" They heard Dr. Scharlemann reply: "That is what I have been attempting to point out." (Let no one try to tell us that such a statement is "exploratory.") And this occurred, by the way, after he had presented his opinions to the faculty in February 1958, and the whole subject of Scripture had been under faculty discussion for a year and a half. Prof. Scharlemann insists: "When the Praesidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong." "The faculty, the Praesidium, our Board has (sic) examined these papers and have found no false doctrine in them."

Our latest copy of his essay on "The Bible as Record, Witness and Medium" was obtained on March 21 (this year) from the seminary print shop, being now offered for sale there. Except for the "Author's Note" which was prefixed to it when the essay was distributed, upon request, to pastors of the N. Ill. District for their scrutiny, this edition is in every respect (including what is said about inerrancy) identical with the copy obtained from the N. Ill. District at that time. *Modernism marches on!*

Pres. Fuerbringer and Prof. Vincent close their *Newsletter* statement: "... we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students." Their earlier words against the CL speak of "obviously unjust and intemperate attacks" and "assumptions that false doctrine is harbored among us."

Good reader, judge where the truth lies!

About the Intelligence of Members of Synod

The *Newsletter* speaks of "the charges of false doctrine made by the CL and some others who have followed its lead." (Our emphasis.) That includes a goodly number of congregations, individual laymen, pastors, teachers, and a District of Synod. It is time that such servants of Synod as the St. Louis administration be told to stop insulting members of our churches; for the statement quoted plainly implies that "some" have been unthinking dupes of the CL and have acted without independent thought and careful investigation.

The rising tide of alarm at the present situation which has manifested itself recently among both laity and clergy, their eagerness to explore the situation on the basis of God's Word and recorded facts, and their calls for Scriptural action, give the lie to any contemptuous, shameful "downgrading" of the pious concern and intelligence of many of Missouri's members.

To speak the TRUTH in LOVE

Is it the truth that "the teaching of false doctrine has never been tolerated among the staff and students" of the St. Louis seminary? Is it the truth that the article in the January CL "is a misrepresentation and distortion or falsification of facts . . . based entirely on the assumptions that false doctrine is harbored" at St. Louis? OR IS THE OPPOSITE THE TRUTH?

Does true and intelligent Christian love permit students to be fortified in error? Or

does it rather require that they be "restored," "set right again"? (Gal. 6:1.)

Is it evangelical to leave the millions of souls comprising our synod — today and tomorrow — exposed to pernicious errors, and unwarned against them?

Does God's Word require that erring teachers in the Church be rebuked and corrected? "Them that sin rebuke before all, that others also may fear," I Tim. 5:20.

Is it the Christian stewardship committed to every Christian to *tolerate and protect* false teaching? I Peter 4:10-11, "If any man speak, let him speak as the oracles of God." And read on there.

Brethren, we pledge our prayers and our best efforts, under the guidance which the Holy Spirit gives THROUGH THE REVEALED WORD (Dr. Scharlemann's basic contention is that "*the Scriptures themselves are not a revelation*") for the restoration of true peace in our midst — the peace which rises from holding Holy Writ inviolate, no contrary opinion being tolerated. (On this whole matter see Formula of Concord, *Trigl.*, 855-859; 1095; 1103.) May the Lord of the Church, in His great mercy, grant and speed that day of healing and restoration!

The CLPB
by its Executive Staff

❶ The LUTHERAN WITNESS "Special Report — Theological Problem"

While this issue of the *Confessional Lutheran* was in the process of print, there came to us in the *Lutheran Witness* of April 4 its nine-page "Special Report — Theological Problem" with reference to the Controversy Concerning the Word of God which has been foisted on our church by Prof. Martin H. Scharlemann of Concordia Seminary, St. Louis. On April 10 the CLPB sent the following thesis and antithesis to the President of Synod, who is responsible for doctrine within it, a copy going to the *Lutheran Witness*, and we herewith submit these to our readers. Fuller discussion of the entire "Special Report" of the LW will follow in subsequent issues of the *Confessional Lutheran*. We urge all who may not be subscribers to enter a subscription without delay.

Concerning the Nature of the Word of God

WE BELIEVE, TEACH, AND CONFESS, with the true Church through the ages, and with historic Confessional Lutheranism, that: "First, then, we receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testament as the pure, clear fountain of Israel, which is the only true standard by which all teachers

and doctrines are to be judged." (Formula of Concord, Thor. Decl.: 3; *Trigl.*, p. 851.) Cp. also the Epitome: 1.7; *Trigl.*, pp. 777, 779: "... the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119, 105: '*Thy Word is a lamp unto my feet and a light unto my path.*'" ... "In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong."

WE REJECT as subversive of the (organic) Foundation of Faith (Eph. 2:20) and of the Formal Principle of true Biblical Theology restored to the Church through the Reformation, the teaching publicly contended for in the *Lutheran Witness* (April 4, 1961), that the nature of the Word of God is that of a Theological Problem. (Note: We are assuming that the "Special Report" in the *Lutheran Witness* identifies Holy Scripture, as such, as the Word of God, in the proper sense of the Word, in its opening statement: "What is the nature of the Word of God?" In a contrary case the implication in this first statement of the "Special Report" would have to be rejected as blasphemy.)

With Dr. Robert Preus (not a called professor, but an instructor "appointed" for a limited term at the St. Louis seminary) in his article, "What Is Scripture," in the self-same issue of the *Lutheran Witness* (Apr. 4, 1961, p. 9), we solemnly declare: "We will give no heed to scholars and theologians who would make God's Word anything less than it is."

❷ What Our Readers Say

"I do appreciate your stand in this day of great apostasy, and I deplore the unbelief prevalent in the church leaders who are leading the people to blind ignorance unto judgment. May the Lord continue to bless your good work."—Layman, Maryland.

"It has been my pleasure to be a subscriber of your fine paper since its origin. I speak not only for myself but for quite a few brethren when I say: that we here in the Atlantic District feel the *Confessional Lutheran* to be an oasis in a desert. ... Kindly send a year's subscription, beginning with Volume XXII, No.1, to the following (five) members of our local committee on parish education as well as to the president of our congregation. ... May God continue to bless your confessional testimony!" — Pastor.

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"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." 1 Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1035.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

June, 1961

Number 6

IN THIS ISSUE: A Prayer for Purity of Doctrine— The Controversy Concerning the Word of God within the Missouri Synod up to Date — Truth, Not Myth — Australasian Comment on the Scharlemann Case — Dr. F. Pieper on "Exploratory" Theology — Dr. Scharlemann's "Change of Mind" — Shall We Cling to the Sword of the Spirit? — ULCA Gives up the Ghost — Correspondence between the CLPB and the President of Synod — Minorities — Show Your Color! — What Our Readers Say — Victims of the High Church Movement — State of the Church Conference — Review of Publications — The BADGER LUTHERAN on the State of the Church Conference

❶ **A Prayer for Purity of Doctrine and Its Blessed Fruits**

Lord God, who hast led us into all truth through Thy Holy Scriptures, we confess our dependence on Thee for purity of doctrine and its fruits in a holy life. We have not always defended Thy truth in the past against

the attacks of false teachers, and have deserved that we should lose that precious heritage through neglect. But we beseech Thee to keep us in the Word of faith for Thy Name's sake. Knowing Thy will, that we should all speak the same thing and that there should be no divisions among us, but that we be perfectly joined together in the

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod. 1879; Proceedings, pp. 112, 114.

same mind and in the same judgment, we pray Thee to bless all endeavors and prayers so that purity of doctrine and unity of confession may again be Thy gift to our church and its teachers. According to Thy will and favor grant this for Jesus' sake. Amen.

(Carl F. Hoffmeyer)

⑤ The Controversy Concerning the Word of God Within the Missouri Synod up to Date

The present series of articles has been occasioned by a nine-page "Special Report — Theological Problem" in the *Lutheran Witness* of April 4 (1961) concerning the doctrine of the Word of God within the Missouri Synod.

In His Great Commission to His Church (Matt. 28:18-20) the Lord charged us one and all to make disciples among all nations . . . "teaching them to observe all things whatsoever I have commanded you." Just what does this mean? Does it refer to the Bible? All of the Bible? Nothing but the Bible? Or does it mean something else?

The Lord has, moreover, within the Church established a special ministry, the Ministry of the Word. There are certain epistles in the New Testament which are addressed especially to "ministers" (*servants*, of God and the Church) in that special sense, or pastors (shepherds). These epistles are known as the Pastoral Epistles. The qualifications and duties of ministers or pastors (also called "bishops," which literally means supervisors or overseers of the Lord's heritage, His flock, His congregation) are laid down for all time in these epistles. In one of these, the Epistle to Titus, it is said (chapt. 1:7-9) that a bishop or a pastor *must* "as the steward of God" (churches or congregations are here pictured as so many divine households for the proper management of which their ministers are responsible) "be holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (convict) the gainsayers." It is immediately added (v. 10ff.): "For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables (Greek: *myths*) and commandments of men, that

turn from the truth." It should be explained at once that the Greek words rendered "for filthy lucre's sake" in the Authorized Version are better rendered simply in some such way as "for dishonorable gain." This would refer to any kind of gain, real or imagined; and so, in our day also to the "gain" that has been described as "the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism" by committing oneself to the modern view according to which the Bible is to be read in part at least as *Jewish myth* (precisely what the Bible warns against in Tit. 1:14). As for the dishonorable manner in which modernists go about things in their endeavor by all means to hold on to their place in a non-modernistic church while at the same time seeking what they regard as "scholarly" gain, we suggest that one read the chapter on "The Mendacity of Modernism" in *The Problem of Lutheran Union and Other Essays* by Dr. Theo. Graebner (C.P.H., 1935), pp. 197-213. But now to the main point. What is "the faithful (trustworthy) Word" to which the Church's ministers are directed as stewards of God? Is it the Bible, all of the Bible, and nothing but the Bible? Or is it again something else? If it is the Bible, is it the Bible as it reads? Or is it the Bible understood in part at least as myth and the like? Is it, or is it not, clear that in Titus 1:4 the Apostle directly opposes "the faithful Word" of which he speaks to "Jewish myths," concerning which he warns ministers that they should not give heed to them?

The Bible also has something specific to say about the Stewardship of the Word in speaking of the Christian Stewardship of members of the Church in general, including laymen. It says (I Pet. 4:10, 11) that in serving one another with whatever gifts one may have received, "as good stewards of the manifold grace of God, if any man speak, let him speak as the oracles of God." Only then does the Bible add that if one is to serve the Church in any (special) capacity, he should do it to the extent of his God-given ability. Now, what again is meant by "the oracles of God"? Does this refer to the Bible, all of the Bible, and nothing but the Bible — as it reads? Or dare something else be substituted for this, in accordance with modern scientific theology and its "principles of interpretation"?

What is the Bible as to its origin and nature? Are the Scriptures the Word of God in the sense that they are themselves a divine, supernatural revelation; or not? Are they merely the Church's response to God's

revelation of Himself, which revelation would then have to be sought in something else? in certain mighty acts of God of which there is a record therein, rather than in the Scriptures themselves, as such? In such a case how would all Scripture's being "given by inspiration by God" (II Tim. 3:16) have to be "explained" (away)? Next, what is the purpose, the function of the Bible? What, if anything, is it believed to be intended to tell us? Is it meant to convey to us divinely-vouched-for fact in all that it says (cp. e.g., II Tim. 3:16, 17!); or does much of what is said therein have no meaning in itself? Does what it says have meaning only as it relates to God's plan of salvation in Jesus Christ? For example, does the Biblical account of Creation in Genesis 1 and 2 have meaning only as it relates to Christ? Or does it have meaning also in itself? Does it mean what is there said? Does what is there said mean that God created heaven and earth in the manner and in the space of time there recorded, namely by His almighty creative word, and in six days? Or can this have meaning only as it relates to God's plan of salvation in Jesus Christ and can it therefore mean something else? Is the Bible to be understood literally? Or is it (despite what has been said above) to be understood as having been written in part at least, in the literary "form" of *myth* and the like after all, as was the literature of other cultures of the ancient Near East? And indeed, were some of the things that are said in the Bible "borrowed" from the mythology of pagan people who lived in the times in which the Bible was written? Does "truth" refer only to a characteristic of God (dependability)? Must "fact" be distinguished from it, and can much in the Bible be said not to be "truth" in the sense of fact? Similarly, when the word "inerrancy" is applied to the Bible, is this to be permitted only because that word is understood to mean *something different*?

It must be seen that negative criticism's replies to questions such as the above necessarily curtail or wholly destroy the *authority* of the Bible, its divine majesty and perfection. Modernism or "contemporary" theology has in the pursuit of its "exploratory" science come to such negative conclusions concerning the form and function of Holy Scripture. During half a dozen years of "investigation and reflection" Professor Martin H. Scharlemann of Concordia Seminary arrived at similar conclusions. What his years of investigation and reflection produced is said to be not the final word on this matter. Modernism, in its "exploratory"

quest for the truth never has a last word; its search and research are unending, and whatever it may confidently assert on any one day is always subject to change without notice. Nevertheless it is Dr. Scharlemann's conviction that what he has defiantly presented to others regarding these matters presents the "Biblical" point of view. In this spirit he in 1958 began a controversy concerning the Word of God within the Missouri Synod. This controversy has officially been permitted a place in our church to this day. In fact, not only the *Lutheran Witness* (Apr. 4), but also the *Concordia Theological Monthly* (April, 1961 issue), both official publications of our synod, have now been thrown wide open to the contentions of the St. Louis professor.

While the St. Louis professor is permitted the use of our official organs for the public proclamation and furtherance of the subversive teaching to which he is committed, any and all others who over against such teaching uphold the historic Christian faith of our Church as such are told to confine themselves to "questions" addressed privately to specified individuals. These are named in the following order (LW, p. 22): Professor Scharlemann himself, the President of the St. Louis Seminary Faculty, its Board of Control, the President of Synod, and District Presidents. It is not to be overlooked in this connection that the Constitution of the Missouri Synod (Art. XI) specifically charges its President with "supervision regarding the doctrine and the administration" of all of those who have here been named besides himself. We have long ago addressed ourselves to him in vain efforts to seek relief from the destructive teachings of Dr. Scharlemann and their protection by the faculty president and board of control.

Through disregard of what Scripture evangelically and unequivocally requires over against false teaching in the Church (e.g., that the mouths of unruly and vain talkers be stopped, Tit. 1:9), efforts toward seeking relief from false teaching out of St. Louis are officially thwarted. Indeed, we are confronted by a situation involving "commandments of men that turn from the truth," Tit. 1:14. The erroneous principle is being diligently spread that whoever over against Dr. Scharlemann's subversion of the very foundation of faith, still openly contends for the faith once delivered to the saints, is guilty of "sin." Such a one is said to be sinning against "love"; Matt. 18 is misapplied against such a situation. Luther has said (Gal. 5:9):

"Cursed be that love which is maintained at the expense of the doctrine of faith, to which all must yield, love," etc. (St. L. Edit., IX: 645f); and — give me none of that love for which one loses God's Word!

The Lord of the Church Himself (our officials are not its lords!) urgently pleads with us to return to our first love and to do the first works, as they are known to have been done in the past, lest He come suddenly and remove our candlestick from its place, Rev. 2:4, 5. We know what this "first" love and its "first works" are. Yet there is being substituted for fidelity to Christ's Word (as the all-embracing objective, external test of love to Himself) a subjective judging of hearts. This modern delusion is made the criterion of good standing, as though it were indeed the article with which a church stands or falls. (Cp. Lenski's commentary on this!) In an essay bearing directly on this controversy, another St. Louis professor has discussed the historical-critical method of Scripture "interpretation" and "demythologization." (Dr. Scharlemann is committed both to historical-critical interpretation and to the view that the Bible, specifically in its first chapters in Genesis contains Jewish myth.) In his discussion of such matters, the professor asks the question, "Shall we become 'anti' something — anti-critical, anti-intellectual?" and comes to the conclusion that we "will not be anti-anything"! (*Symposium of Essays and Addresses* Given at the Counselors Conference, Valparaiso, Ind., and published in the name of the Missouri Synod, p. 67.)

Concerning that most important confessional document, the Brief Statement of the Doctrinal Position of the Missouri Synod, the *Lutheran Witness* once rightly declared: "Every sentence is a dagger directly pointed at some error." (1940, p. 201.) In this important document the Missouri Synod confesses to this day that the Holy Scriptures differ from all other books in the world "in that they are the Word of God" and that they "contain no errors or contradictions." The document makes clear that it does not matter whether this be in relatively more important things or in such respects as comparatively less important historical, geographical, and other secular matters. A contrary view, "under the name of science," is flatly rejected as "horrible and blasphemous." This great confessional document specifically upholds the historic Christian view that the Scriptures are (for instance in Genesis 1 and 2, concerning the account of creation) to be under-

stood as they read, not as a myth and the like. Bold efforts are now being put forth to destroy this document or at least to render it ineffectual. At the same time, "a major work on hermeneutics" (principles for understanding Scripture) in which Professor Scharlemann has an important part is reported as being in preparation (LW, p. 15). Two complete modernists, Dr. Otto Piper of Princeton and Dr. Krister Stendahl of Harvard, have in the *St. Louis Lutheran* been reported by Dr. Scharlemann as collaborating in this venture which is being undertaken by the Graduate Department of our St. Louis seminary. Dr. Scharlemann has in this connection been reported as saying that our seminary is "emerging." We thus have more than enough to know what to expect in this projected publication, which is scheduled to come to full birth in 1962. It should be added that at least the top officials referred to above must know all of this — far better than most of our readers! May God in His mercy prevent what they are permitting to be hatched out in St. Louis!

Such, in summary, is the fateful Controversy concerning the Word of God which is being permitted to engulf our synod today.

With its issue of April 4, 1961, the *Lutheran Witness* has openly entered the fray and become a party, on the wrong side of things, to the Controversy concerning the Word of God within the Missouri Synod. According to its "Special Report," the issue confronting us is compromised by its being declared a "Theological Problem" which can be debated pro and con, so that Scripture may well be regarded in the destructive modern way in which Professor Scharlemann regards it. Having stated its position, the *Lutheran Witness* at once announced that its pages are closed to any comment, so that those who uphold the position which our synod and the Lutheran Church as such, together with all who have ever held to the historic faith of Christendom concerning the Word of God, can no longer expect their voice to be heard through this official publication of ours. The next issue of the *Lutheran Witness* devoted its editorial page to "The Eighth Commandment." Its thinly veiled last paragraph reads: "If you receive literature which in the name of the 'church' or 'Christianity' maligns people and otherwise betrays a want of Christian principle, mark it REFUSED, and put it back in your mailbox. For we still believe in the Eighth Commandment and all of its implications." The LW neglected to say that this should be done

even though such literature, like the *Lutheran Witness* itself, proceeds from official sources.

Thus one avenue after another within our synodical organization is being officially closed to us in our contention for the faith of the saints. Such are the reasons for the existence of the *Confessional Lutheran*, in which the voice of genuine Lutheranism continues to be heard, and also in particular for the series of articles of which this is the first, on the Controversy concerning the Word of God within the Missouri Synod today.

It must be realized that God Himself has laid on members of our church, all of its members (to whom its officials are accountable), the solemn obligation to resolve this controversy by helping to return our church to the old paths of His pure Word. "All things are yours" I Cor. 3:21. It is thus that we continue to hold our proper place in the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of the martyrs (literally meaning witnesses), in short, in the holy Church throughout the world. This is true ecumenicity as over against the false ecumenism of our day. We therefore urge readers under God, without delay, to do all within their power toward such a desirable end, within the congregation, in the local circuit and conferences, and within the home district and its synodical convention. For this reason we also beg readers to be as helpful as possible in the widest dissemination of our periodical, the number of whose subscribers continues to grow. Sample copies for distribution among others will be cheerfully supplied on request by our circulation department, the office address of which is 1558 N. Long Avenue, Chicago 51, Ill.

Other articles in this series will deal more specifically with the following phases of the Controversy concerning the Word of God within the Missouri Synod:

What We Believe, Teach, and Confess concerning the Scripturally Revealed Word of God

The Problem of the LUTHERAN WITNESS and the Doctrine of the Word of God

What is Happening to Churches Today with Respect to the Doctrine of the Word of God

Professor Scharlemann's Subversion of the Doctrine of the Word of God

The Position of the St. Louis Faculty in the Controversy concerning the Word of God

The St. Louis Seminary Board of Control and the Controversy concerning the Word of God

The Missouri Synod Praesidium and the Controversy concerning the Word of God

YOUR Personal Responsibility in the Controversy concerning the Word of God

❶ Truth, Not Myth

"Whoever declares parts of Scripture to be myth, proves thereby that he is wilfully unbelieving over against the Word of God. Thus he thereby also exposes himself to the judgment of God."

Dr. J. T. Mueller, in *Der Lutheraner*, April 26, 1961. (Professor Mueller continues to teach on a retirement basis at Concordia Seminary in St. Louis.)

❷ Australasian Comment on the Scharlemann Case

Communication through religious periodicals and interchange of comment on matters published therein between the United States and Australia are understandably slow. In view of this fact it will be readily understood that the December issue of *The Australasian Theological Review*, a quarterly published by our brethren "down under" reached us only in April and that it comments on matters published in the *Lutheran Witness* as long ago as Sept. 20. Under the heading "Devoutly to be Wished," Dr. H. Hamann, President of Concordia Seminary (Highgate), on the basis of such information as was at his command at that time, commented on the *Lutheran Witness* report (Sept. 20) concerning the Scharlemann Case, "Behnken Letter Cites Assurance Given by Seminary Professor." In his comment, Dr. Hamann cites numerous statements from the letter of President Behnken reported by the *Lutheran Witness* and then says:

On the strength of all this, the President writes: "I sincerely hope that the above information may put an end to the disturbance." Dr. Hamann's comment: It is indeed "devoutly to be wished," Only . . . (sic).

In a final paragraph which follows, Prof. Hamann further says:

We have read the essay *The Bible as Record, Witness and Medium*. We have obeyed the request of the official who sent

it, and have made no public use of it. Now it may be said that the entire essay is, in its main thesis and its whole tenor, a mistake. It is not merely a question of the precise significance and the proper application of the term "inerrant." The essay was to be, as the author states, "of an exploratory nature." Would it not have been well to acknowledge frankly and freely that the journey of exploration led him into a theological desert or jungle, from which he was glad to retreat to the green pastures of the very Word and Revelation of God? (Emphasis in original.) That would have precluded the expression of doubt or discontent which, I fear, will still arise.

❸ Dr. F. Pieper on "Exploratory" Theology

"The man who declares that he is still searching for the truth should keep his mouth closed in the Church. . . . One who would be a teacher of Christians must be sure that he is teaching God's Word."

(Vortraege ueber Walthers *Die wahre sichtbare Kirche Gottes auf Erden*, p. 156; cited by Theo. Engelder, *Haec Dixit Dominus*, pp. 15. 30. Emphasis there.)

❹ Dr. Scharlemann's "Change of Mind"

After the April 4th issue of the *Lutheran Witness* had appeared with its 9-page article ("Special Report — Theological Problem") on the Controversy concerning the Word of God within the Missouri Synod, a letter was written to Professor Scharlemann in which the following question was directed to him:

"Dr. Behnken is quoted as saying that you have had a 'change of heart and mind.' Does this mean you have retracted your essays? Could you tell me what Dr. Behnken is referring to?"

Replying to this question on April 6, Professor Scharlemann wrote:

"Dr. Behnken's letter is quite clear, it seems to me. It says that I once suggested we ought to get rid of the word 'inerrancy' because it is a misleading term. When I saw, however, that the word is usually understood in our midst to mean something different, I changed my mind. Nothing else is involved as far as I am concerned."

In any controversy it is important to keep the issues clear. This is most important in the fateful controversy concerning the Word of God within the Missouri Synod, on which the spiritual life of our church depends. Here is an important entry for any documentary record of this controversy. We here have Dr. Scharlemann's assertion that there are people within the Missouri Synod besides himself to whom the word "inerrancy" *does not mean* INERRANCY. It is this alleged fact, so he assures us, that enables him to put up with the continued use of "the word" (inerrancy).

This is, the professor says, what we have already been told in the President's letter of 8-22-60. For there it is said that from discussions with the Praesidium and others (named there) he came to the conclusion that we must continue to use the word ("inerrancy"). And then he states as his reason for this (to put up with continued use of the word "inerrancy"): "*because, among us*" (according to the context this would have special reference to those named, and of course to Dr. Scharlemann himself, who here supplies the following definition, with its approval by the President of Synod), "this term stands for the complete truthfulness and utter reliability of every word in Scripture."

The catch in this definition is that (as in the case of the word "inerrancy" itself) "truthfulness and utter reliability" as used by Dr. Scharlemann *mean something different* from what they suggest to the ordinary reader. (Cp. his essay, *The Bible as Record*, etc., p. 14:1-2!) It is precisely in his discussion of the term "inerrancy" in his faculty paper that the professor has cautioned that "*we need to keep in mind that it is a modern heresy to identify truth with fact.*"

Let's by all means keep this in mind in any discussion of the Inerrancy of Scripture within the Missouri Synod today. There is really nothing difficult about this whole Controversy concerning the Word of God. All that is necessary is that we *keep in mind* what the St. Louis professor has really been contending for and continues to contend for (he himself has said that he knows of nothing that he has taken back), and then honestly face the facts.

As far as the issue of the inerrancy of Scripture is concerned (there are many other issues involved in this controversy), Dr. Scharlemann contends that *much of what is stated in the Bible IS NOT TO BE TAKEN*

AS FACT. This is what he contends for also in the President's letter (8-22-60.) And he has there said: "And I, for my person, want no part in any activity which would tend to destroy *this* view of the perfection and majesty of the Scriptures." (Our emphasis.) "The President's letter is clear." It has always been clear, and it is quite clear today, how Dr. Scharlemann regards the Bible. Let no one confuse issues, nor — the high prize which is at stake!

❶ Shall We Cling to the Sword of the Spirit?

(Eph. 6:17)

"Cling to the Bible, not a part of it. A man is not going to do much with a broken sword!" — Dwight L. Moody.

❷ ULCA Gives up the Ghost

(We are giving to this review of a book recently published by the United Lutheran Church in America considerably more space than we ordinarily would, because it illustrates most forcefully *what is happening to churches generally throughout the world today*, also to the Missouri Synod, through their being persuaded to give up the historic Christian doctrine of the Holy Scriptures as the revealed Word of God.)

With one of its most recent publications, *Conversation on Faith* (Muhlenberg Press, Philadelphia, March 1961), the United Lutheran Church has served notice to the world that it has abandoned the historic Christian faith and capitulated to Modernism in its current form of existential philosophy.

Dealing with the subject-matter of the three articles of the Creed of Christendom, the ULCA *Conversation on Faith* is announced as being intended "for the person who has doubts about the relevance of Christian faith to the twentieth century mind, for the person who has been exposed to a version of that faith which he is unable to reconcile with respect for his own intelligence." (Back of paper jacket.) To questions like "What about Christ?" Answers are given "in terms of contemporary experience" (front of paper jacket), or in the way "which modern philosophy, following Kierkegaard's lead, tries to indicate by the term 'existential.'" (P. 22.)

The Scriptural Foundation of Faith

What of the Bible, which is the foundation of all that we believe? Is it really the verbally

inspired Word of God? According to the ULCA *Conversation on Faith*, "the doctrine of the so-called verbal inspiration of the Holy Scriptures does not accord with reality." (P. 27.) "The doctrine of verbal inspiration has had disastrous consequences in the Christian Church." (P. 28.) We have to pick out from a confused welter of words in the Scriptures *what is important to us* as we may have to do listening to a radio broadcast that is wild with static or improperly adjusted, so that all kinds of other voices and sounds keep interfering with what we should want to hear. (P. 29.)

Creation and the Fall of Man

What of the Genesis account of Creation and the Fall of Man (sometimes referred to as "the Adam question"), a favorite target of ecclesiastical unbelief in our day — in the name of Biblical "scholarship"? "The story of the fall is not merely a narrative of some isolated prehistorical event. It is *the* history of man (emphasis in original); for the very name 'Adam' means 'man.' The intention of the teller of the story (*sic*) was to communicate in the form of a story *his* knowledge of the human heart, which was based on faith in God, and in this way to *interpret* the tragic mystery of human guilt and lostness. Every human being is constantly acting toward God in the same way that Adam and Eve did. Surely this entanglement of mankind in sin had its beginning *somewhere*. The central point of the story is not a woman's fondness for sweets or some other human foible," etc. (P. 17, our emphasis, except as indicated.)

The Triune God

In the ULCA *Conversation on Faith* the mystery of the Holy Trinity is gone. There are no longer three distinct Persons in One Divine Being. Rather, the mystery of God is that of "a conscious, responsible, creative, and autonomous *person*." (P. 39; our emphasis.) It was "in the doctrinal controversies of the first centuries . . . that the doctrine of the triune God came into being. . . . All it means to say is that God becomes known to us in *three forms* of personal being. (Our emphasis. This is the ancient heresy known as Modalistic Monarchianism, a form of what is today known as Unitarianism.) The theologians of that time said that it is true that the Godhead consists of one substance but in three persons. The Latin word *persona* means 'a mask.' Originally it meant the character or role of an actor and also the personal essence of a man. This manner of speaking of three divine persons must

therefore be understood in the light of the language of that time. Much of it is very difficult for us to understand today. But what the church at that time was concerned to safeguard is the faith that it is *God Himself in person* (emphasis there) who is at work: (1) as the creative and sustaining Spirit from the beginning of the world; (2) as a loving and self-revealing person in the life of Jesus Christ; (3) as the awakening and comforting power (*sic*) of the love of God in the present." (P. 157.)

The Pre-Existence, Eternal Deity, and Virgin Birth of Christ

Concerning the Pre-existence, the Eternal Deity, and the Virgin Birth of Christ more particularly, the following should suffice.

"... When we speak of the divine generation of the Son, what is meant is an eternal radiation of the love of God before the beginning of the world. . . ." (P. 102.)

Concerning the Virgin Birth as recounted in the Gospel according to St. Matthew in particular we read: "Today we can no longer ascertain whether Mary herself, who would have been the only person in a position to do so, recounted to the disciples of Jesus the miracle story of the virgin birth. It may also be possible that this story was an attempt on the part of the primitive Christian church and the generation following to explain the miracle of the unique, God-dedicated personality of Jesus. If this were the case, then the story of the birth of Jesus would be a *figurative, childlike interpretation of the statement which according to John, Jesus himself made about his coming from God* (John 8:23)." (P. 104.) "It was not the exclusion of Joseph from the birth of Jesus but rather the sovereign intervention of God (explained as "the condescending goodness of God" immediately preceding — CL) that was the important thing to the primitive church. For the primitive church the question whether God used only Mary or also Joseph as an instrument and vessel of his purpose was *not the central question at all*." (P. 103. Our emphasis in both quotations.)

"When we say that in Jesus we meet the person of God himself this does not mean that God changed himself into a Jewish rabbi, as, for example, the goddess Athena changed herself into a shepherd in Homer's *Odyssey*. What is meant is that we meet the mystery of the person of God in and through the man Jesus, *because this man lived and carried out in total obedience, complete surrender, and absolute trust what the Spirit of God inspired in him. Paul is saying the same thing*

when he uses another word to describe the nature of Jesus. He calls Jesus 'the likeness of God' (II Cor. 4:4)." (P. 90f. Our emphasis.) Wrestling Phil. 2:9-11 to its destruction by the mistranslation which is common to modern versions of the Bible (explaining the spirit behind them), "he did not try to seize hold of likeness to God," the ULCA *Conversation on Faith* says: "Just because he was the only one who totally accepted and affirmed the fact that before God he was only a man and a creature who lived solely by the love of God, he is the unique revelation of God." (P. 94; our emphasis.) "Jesus was so inseparably united to God himself that in Jesus' words God himself meets us." (P. 90; our emphasis.) "Indeed, just like every other fallible human being, he was 'one who in every respect has been tempted'" etc. (Heb. 4:15; our emphasis.)

Concerning the Miracles of the Bible

In connection with what it says about the Virgin Birth of Christ, the ULCA *Conversation on Faith* asserts (p. 103): "When the Bible presents its accounts of miracles the question as to whether or not God employed the customary orders of nature is irrelevant." Elsewhere it has the following to say regarding miracles in general: "... the door is left wide open for every kind of scientific investigation. Thus historical criticism may study the miracles of the Bible, their external details and how they were handed down to us, and it will find that the events behind the accounts are very different in their nature. In many cases the events there described can be explained 'naturally' by means of present-day science. Many miracle stories will perhaps have to be viewed as parabolic stories, because originally this is what they were intended to be." (P. 50. Our emphasis.)

The Resurrection of Our Lord

What of the physical Resurrection of Christ? Passing over a good deal of gobbledygook and doubletalk almost to the point of unintelligibility, we shall here just set down the final conclusion of the ULCA *Conversation on Faith*: "We therefore should not think we are contributing to the defense of the faith or historical truth when we agonize over some external side of the resurrection message of the Bible. The only question that counts for our own faith is the question whether the Jesus who speaks to us in the Gospels and is known to us there meets us as a living, personal reality in our own life. Only then will the witness of the disciples

concerning the risen Lord be credible: 'This Jesus God raised up, and of that we all are witnesses.' (Acts 2:32.)" (P. 128. Our emphasis.) This indeed is Existentialism!

Christ's Descent to Hell and Ascent to Heaven — "Myth"!

The heading of Chapter XV of the ULCA *Conversation on Faith* in itself indicates sufficiently what one may expect to find therein concerning belief in Christ's Descent into Hell and His Ascension into heaven. For, the heading reads: "The 'Myth' of Christ's Descent into Hell and Ascent into Heaven." (P. 129.) — "Many people are troubled by the question of what happens to those who have died without having accepted the saving message of Christ. . . . The ancient church gave some very definite answers . . . in the Christian creeds. For the modern man the only difficulty consists in the fact that the ancient church expressed this faith in the mythical images of its own time which no longer conform to our present-day cosmology . . . better to cleanse it of the dust of the centuries and let its message come alive for a new age in the language of today." (Same page.) "They (the first Christians) considered it unthinkable that the rule of God's love which appeared in Christ should extend only to those people whom Jesus met either in person or through the message proclaimed by his disciples." (P. 133.) "No man, living or dead, is deprived of the opportunity to make a decision in confrontation with the love of God in person. This is the substance of faith in the creed's article concerning Christ's descent into hell." (P. 134.) — Now what about the Ascension into heaven? Citing Matt. 28:18-20 and Mark 16:19, the ULCA *Conversation on Faith* goes on to assert: "The Savior of mankind thus entered, so to speak (our emphasis), into chancellorship with God, as was promised in Psalm 110:1. Only in the Book of Acts, which was written by Luke, a Greek physician and disciple of Paul, do we have a description of the external event of the ascension (emphasis in original): 'And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight' (Acts 1:9). One may confidently leave unsettled the question whether this more detailed description of the event of the ascension is an elaboration which sprang later from the imagination of the Christian congregations or whether it is based on accounts given by the disciples themselves. In any case, the substance of the Christian faith is not the conception, based

on the ancient mythical view of the world, that the body of the risen Christ rose up into the air until it disappeared in a cloud. The substance of faith in the ascension of Christ (so: of faith in a myth — CL) is the assurance that the course of history and of our personal destiny is governed by the merciful hands of him who on the cross established the power of God's sacrificial love in the world." (P. 136; our emphasis.) — To all of this we want to add that if anyone may be wondering what the *demythologization* of Scripture is, of which Bultmann, another Existentialist, has made a specialty of in our lifetime, here are examples of this demonic "interpretation" of the Holy Book. For Missourians we want to add more particularly, that Christ's descent into hell has already been treated in a similar way some years ago in a B.D. thesis at Concordia Seminary in St. Louis which was approved by the faculty representatives who had the matter in hand. At the 1959 convention of the Missouri Synod, delegates were persuaded to declare sight unseen concerning this thesis that it "calls attention to certain problems connected with the doctrine of Christ's descent into hell, but does not actually deny the doctrine of the descent into hell" (Proceedings, p. 198.) One should never forget the Church's rule of appeal from an ill-informed convention to a better informed convention. The thesis is in the seminary library, with a copy of the 1959 resolution attached to it. There anyone may examine it for himself.

The Return of Christ

What of the "Return" of Christ? "That which is held together here on earth only with difficulty and sometimes not without compulsion and force will — so Christianity hopes — be ruled from within in eternal life and be led to unity by reason of the fact that Christ the King of Love, will rule over the world." (P. 145. Our emphasis.) "Then all government and rule by force in this world will be unnecessary; they will be abolished because God himself will be everything to everyone (I Cor. 15: 24-28)." (P. 245f.) "All kingdoms and sovereignties — whether they be great or small, political, economic, or ecclesiastical — will then prove whether and to what degree they have either prepared or blocked the way for this rule of true community and genuine love." (P. 146.) Doesn't this sound pretty much like a Marxian promise of an earthly utopia, in which government is to "melt away"? Or, to use an ex-

pression used in this *Conversation on Faith* itself, "fertilizer for social progress"?

Life after Death

What of the hope of life after death? "On no account does faith in the resurrection of the body mean belief in the restoration and reanimation of the body in which we men have walked the earth." (P. 183.) "Nor can it be ascertained with certainty whether the men of the Bible believed in a 'survival of the soul after death.' Not a few theologians and historians of religion are of the opinion that belief in an indestructible soul substance in man is not in accord with the faith of the Bible. We can leave this undecided. What is certain is that Jesus in his dealings with the Pharisees (sic) never resorted to belief in the immortality of the soul." (P. 184.) "It is true that many people conclude from Jesus' words to the malefactor on the cross that entrance into paradise occurs immediately after death (Lk. 23:43). But this conclusion falls to the ground when we remember that in eternity there is no time (Rev. 10:6, A.V.)." P. 185. While we are for the time being refraining from commenting generally on all of the torture of Scripture, sophistication, and irrationalism contained in the *ULCA Conversation on Faith*, we cannot help calling attention to the fact that Jesus seems here to be charged with not knowing what he was talking about in so serious a matter and moment as that of his dealing with the penitent malefactor. We moreover call attention to the fact that what is portrayed in Rev. 10:6 is the simple truth plainly recorded also in Matt. 24:22 concerning the last evil days: "Except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Reconciliation, Atonement, Justification

Just as all, or nearly all, other objective Scriptural truth is done away with in this *ULCA Conversation on Faith*, so also the heart of it, — objective reconciliation, atonement, justification.

After setting forth the doctrine of atonement through Christ's expiatory sacrifice (with reference to Anselm of Canterbury's "Why did God Become Man?"), the *ULCA Conversation on Faith* declares: "This interpretation which makes the sacrifice of Christ a kind of Germanic lawsuit before the eternal Judge is not in accord with the teaching of Holy Scriptures." (P. 108.) And again: "Above all, not a single passage in the Bible says that on the cross of Christ the eternal

God was reconciled by a representative of the human race." And still again: "This clarification disposes of one substantial objection that is raised against the cross of Christ today. Again and again we hear people ask with amazement how a God of love could make his willingness to forgive depend upon a bloody sacrifice that must be offered to him first." After telling the story of a king who dissuaded his people from taking lightly his law, *which he could have changed if he wished*, and thus saved them from the curse of corruption by willing to suffer his mother's punishment for transgressing that law, the ULCA *Conversation on Faith* says: "This story makes clear how wrong it is to think that the cross of Christ is a matter of reconciling God with a bloody sacrifice. Neither the king in this story nor God are reconciled." (P. 119; our emphasis.)

What then remains of the doctrine of reconciliation? Only this: that men are reconciled to God (subjective reconciliation). "What matters is that men's consciences should be pricked and comforted at the same time. Only so can sin be not only forgiven, but really conquered." (P. 119.)

Under the descent into hell we have already seen that the ULCA *Conversation on Faith* would talk men into the delusion that there is still hope for all in the realm of the damned.

Church Unity

And what of the Church and its unity? "The unity of the church does not depend upon unity of organization, nor even upon unity in the formulations of its faith. The unity of the church of Jesus Christ within the multiplicity of churches, like the unity of a congregation, grows out of the multiplicity of its members. It emerges out of the mutual ministry of admonition and consolation." (P. 171.)

ULCA Statistics

As stated in the beginning, we have given more space to the above *Conversation on Faith*, ULCA Style, than we ordinarily would, because it clearly and convincingly illustrates what is happening to churches generally throughout the world today through their giving up the historic Christian faith regarding the doctrine of the Holy Scriptures as the revealed Word of God. Soon after we had completed our review, there came to us in the *Lutheran* (May 3) a report giving statistics of that church, under the heading "ULC Shows Small Gain." A brief examination of

this report will nicely complete the picture of the ULCA which has been drawn for us in its *Conversation on Faith*.

The report before us shows a ULC membership (baptized) of 2,495,009 at the end of 1960, a net gain of 17,997 for the year. "The membership total kept the ULC the largest Lutheran body in North America, although the Lutheran Church—Missouri Synod closed in by recording a larger membership gain. Missouri membership increased 81,744 during 1960 to bring the synod's total to 2,469,036." This (only 25,973 less than the ULC) would indicate that continued relative growth of the two bodies during the present year (1961) would enable the Missouri Synod to overtake the ULC as "the largest Lutheran body in North America." Other ULC figures are even less impressive: enrollment in its church schools (we take this to mean Sunday schools) increased only 323 during the year; nursery rolls showed a 3,596 drop, and vacation and weekday schools "also declined slightly."

After all, why should sincere folks who want to be Christians in the historic sense of the word particularly want to join a church which has given up the historic Christian faith?

It looks as though the time has come for another ULC merger. For that is the way unionistic churches "grow." And the ULC has seen to this. For it will soon take the Augustana Lutheran Church and several smaller bodies under its collective wings. And so the ULC will, under the new, presumptuous name of *The Lutheran Church in America*, continue its existence as a body which has given up the Spirit.

What Missouri Can Learn from the ULC — If She Will

Is there a lesson in all of this for us? Is the Missouri Synod, with its ongoing controversy over the Word of God heading for a similar fate? Is there not reason for us, today more than ever, to heed the words of our Lord: "Except ye repent, ye shall all likewise perish!" (Lk. 13:1-9.)

There never was a day when we within the Missouri Synod (along with others) have had to hear more than today about a "love" which, when looked at properly, proves to be a love which is not according to God's Word; a "love" which has already served to lay low many another church. And there never was a day of greater activism, a day of running hither and yon and being busy about — what? *Let us return to our "first"*

love and do the "first" works as they are known once to have been done in our church, lest our candlestick be moved out of its place — suddenly! (Rev. 2:4-6.) To call brotherly love the article with which a church stands or falls (as ecclesiastical indifferentists, Organization men, and unionists invariably do, especially in practice) is to think that there can be apples where there is no tree. Only the pure Word produces a pure faith, and this in turn produces a pure love. Love itself is misconceived when it is supposed that it can be great and strong without faithfulness to the Word. Jesus made this all plain when He said: "If a man love Me, he will keep My words," John 14:23. (We suggest that readers consult all that Lenski, from whom we have borrowed, says on this subject in his commentary on *St. John's Revelation*, pp. 86-89.)

● Correspondence Between the CLPB and the President of Synod

In our February issue (pp. 25-31) we published correspondence between the CLPB and the President of Synod concerning our efforts, since Aug. 31, 1960 to meet with the President in order to show him the Scriptural unacceptableness of a proposed settlement of the Scharlemann Case in the Presidential letter of Aug. 22, 1960. Following is a continuation of that correspondence.

January 30, 1961

Dear Brother Dahms:

Under date of January 19, 1961, I wrote to you and enclosed copies of the letter for the other eleven men of your group. I suggested February 9-10, 1961 as dates when a meeting between your group and the Praesidium, three District Presidents, Executives of the St. Louis Seminary Faculty and representatives of the Seminary Board of Control might be held. This is my third suggestion of dates for such a meeting.

Please be so kind as to inform me immediately by special delivery (postage enclosed) whether your group will attend. I must give definite information to the other men mentioned above.

With cordial greetings,

Fraternally yours,

J. W. Behnken

Feb. 2, 1961

Dr. J. W. Behnken
210 N. Broadway
St. Louis 2, Mo.

Dear Dr. Behnken:

I wish you to know that I have received your letter dated January 30, 1961, by special delivery on January 31st.

The letter of the Confessional Lutheran Staff was placed in the mails January 31st. It answers your two letters of January 19 and January 30, 1961. You should have that letter now. [Cp. CL, Feb., p. 30.—CL]

With fraternal greetings,

A. C. D.
For the C-L Ex. Staff

February 3, 1961

TO:

The Revs. A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group
The District Presidents: The Revs. O. Krueger, W. D. Oetting, and Theo. Nickel
The Executive Members of the Faculty, Concordia Seminary: Drs. A. O. Fuerbringer, Arthur C. Repp, and Dean L. C. Wuerffel
The Members of the Board of Control, Concordia Seminary, St. Louis, The Revs. Fr. Niedner and Gerh. Nitz
Dr. Martin H. Scharlemann
The Vice Presidents of Synod: Drs. O. R. Harms, R. Wiederaenders, George W. Wittmer, and Arthur C. Nitz

Dear Brethren:

Much to my regret, I must inform you that my attempt to arrange for a meeting on February 9-10, 1961, between twelve men of the Confessional Lutheran group, the Praesidium of Synod, representatives of the St. Louis Faculty, representatives of the Board of Control of the St. Louis Seminary, was unsuccessful.

The Executive Staff of the Confessional Lutheran, through the Rev. A. C. Dahms, wrote in a letter dated January 30, 1961, and post-marked in Chicago, January 31, 1961, 4:30 p.m., which I received the morning of February 1, 1961, that my letter under date of January 19, 1961, could not reach the other men (the eleven other men) until January 23, 1961, and that they could not confer together until January 30, 1961. I had written to the Rev. Dahms again under date of the 30th of January, inquiring whether the men were coming to the meeting.

This morning, February 3, 1961, I received Rev. Dahm's answer, which referred me to the letter which I had received from him on February 1, 1961, as the answer.

For the above reasons, there will be no meeting on February 9 and 10, 1961.

What we shall be able to arrange now, I shall discuss with the Vice-Presidents when we meet on Tuesday, February 7.

Because of the heavy snow, I am dictating this letter over the telephone and have authorized Miss Olivia Scott to sign it for me.

With cordial greetings,

J. W. Behnken

February 14, 1961

Dear Brother Dahms:

On February 7 the Vice-Presidents and I had a meeting here in St. Louis. On February 8 we met with another group.

At our own meeting we discussed, also the impossibility of making arrangements for a meeting between the groups concerning which I have been writing, the Confessional Lutheran group and the Praesidium, District Presidents, representatives of our Board of Control in St. Louis and executives of our faculty. It grieves us very much that we have not been in a position to come to an agreement as to such a meeting. The men have asked me to come to you with the following proposal.

We suggest that three members of the Praesidium, Dr. Oliver R. Harms, Dr. George Wittmer and I meet with three members of your group for an oral discussion in order that we may come to a definite arrangement for a meeting. We are ready to come to Chicago and to have such a meeting

at the Northern Illinois District office. We suggest February 24 at 1:00 P.M.

Please inform me in the near future whether this suggestion of the Praesidium is satisfactory. I shall look for a letter from you in the near future.

With kindest personal greetings and best wishes for the Lenten season, I am

Fraternally yours,
J. W. Behnken

February 16, 1961

Dr. J. W. Behnken
210 N. Broadway
St. Louis 2, Mo.

Dear Dr. Behnken:

Your letter of February 14 was received yesterday, proposing that you and Drs. Harms and Wittmer meet with me and two other Confessional Lutheran men on February 24 at 1:00 P.M. in the office of the No. Ill. District at Chicago.

We can then discuss the possibility of a meeting over which we came to no agreement in our correspondence since Aug. 31, 1960.

I hope that no major congregational obligation will arise to prevent any of my men from being present; Lent already makes a meeting like this difficult for us.

With sincere fraternal greetings,
A. C. Dahms

The meeting of three members of the CLPB (Pastors A. C. Dahms, H. W. Romoser, and Paul H. Burgdorf) with the three members of the synodical Praesidium referred to in the previous two letters (Feb. 14 and Feb. 16) was held on Feb. 24. In this meeting a *neutral moderator* and a *tape recording* were agreed on by both sides for a proposed later meeting of a larger group. Agreement concerning a third and all-important matter for such a possible meeting was reached as follows: The President would try to arrange a program acceptable to both sides and submit it to the CLPB for their examination and possible approval. If the CLPB found the agenda acceptable, a meeting such as had been under discussion would be held on May 23 and May 24. Further correspondence regarding this matter here follows:

March 28, 1961

TO:

The Revs. A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District President: The Revs. O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary, St. Louis, Drs. A. O. Fuerbringer and Arthur C. Repp

The Members of the Board of Control, Concordia Seminary, St. Louis: The Revs. Fr. Niedner, and Gerh. Nitz

Dr. Martin H. Scharlemann

The Vice Presidents of Synod: The Rev. Drs. O. R. Harms, R. Wiederaenders, Geo. W. Wittmer, Arthur C. Nitz

Dear Brethren:

Please pardon the delay in getting these lines to you. Absences from the city and a stubborn case of bursitis as well as an extra amount of work may serve as an explanation for the delay. I hope that you will excuse me.

When Dr. Oliver R. Harms, Dr. George W. Wittmer, and I met with pastors A. C. Dahms, Paul H. Burgdorf, and Harold W. Romoser, we

agreed that we would present a program or agenda for a possible meeting on May 23 and May 24. The enclosed copy serves this purpose. I sincerely hope that it will be agreeable to everyone. I hope also that the dates listed will be satisfactory to all concerned.

Wishing you God's choicest blessings for Holy Week and the Easter Season, I am with kindest personal greetings,

Your in Christ

J. W. Behnken

Outline of Discussion between the *Praesidium of The Lutheran Church — Missouri Synod, the Representatives of the St. Louis Seminary Faculty, several District Presidents, and the Editor and the Executive Board of the Confessional Lutheran*, May 23-24, 1961, at 210 N. Broadway, St. Louis, Mo.

THE PROGRAM

May 23

Matthew 18 and its application in reference to Publica Doctrina

The Law of Christian Love as Brother Ministers to Brother

and the Confessional Lutheran Procedures

Leader: A member of the Praesidium committee

It is planned that there will be:

- a) a presentation
- b) a discussion

May 24

The case of Dr. Martin Scharlemann

Leader: A member of the Confessional Lutheran Committee

Selected Essay — (Please announce which essay you plan to discuss in ample time)

1. State exceptions
2. Discussion of exceptions
3. Discussion of the problem of "exploration"

April 10, 1961

President J. W. Behnken, D.D.

210 N. Broadway
St. Louis 2, Missouri

Dear President Behnken:

Your letter of March 28th, following the suggestion made on February 24th at a meeting of three members of the Praesidium and three representatives of the Confessional Lutheran Publicity Bureau, with a tentative program which you agreed to submit to us for our examination and possible approval for a meeting on May 23-24, has been received and considered. We welcome the indication of your willingness at this time to enter upon some discussion of the doctrinal disturbance now afflicting Synod.

Regarding the program you suggest for May 23rd we wish to say:

1) We take it as self-evident that all the proposed participants accept the Scriptural principle enunciated in the Confessions of the Lutheran Church, Large Catechism, *Triglot*, p. 661, 284:

"But where the sin is quite public so that the judge and everybody know it, you can without any sin avoid him and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; as, when we now reprove the Pope with his doctrine, which is publicly set

forth in books and proclaimed in all the world. For where the sin is public, the reproof also must be public, that everyone may learn to guard against it."

2) We recall that the Praesidium, in the name of the College of District Presidents, circularized Synod's clergy on March 25, 1955, with a charge against the Confessional Lutheran prior to any face-to-face consultation with the staff of the Confessional Lutheran.

3) On February 11, 1960, Pres. A. O. Fuerbringer circularized our clergy on the Scharlemann case and permitted the professor to repeat his position.

4) The administration of Concordia Seminary, St. Louis, in a *Newsletter*, Spring 1961, addressed the alumni of the school regarding the Confessional Lutheran while negotiations for a meeting between members of the Praesidium and of the Confessional Lutheran Publicity Bureau were in progress.

5) The *Lutheran Witness*, which is under the censorship of the St. Louis faculty and is supervised by an editorial board of clergy and laity, including a member of the Praesidium as chairman, published a report and partial details on the Controversy on Scripture while negotiations on the issue were in progress.

6) Dr. Scharlemann commented publicly on his case in the *Lutheran Chaplain* (Summer 1960, p. 26).

7) Dr. Scharlemann refused to deal privately on his case with a brother who objected to his doctrinal position.

These considerations and actions make it clear that the proposed participants in the suggested meeting share the conviction that Holy Writ does not demand prior private treatment of situations that are a matter of public knowledge. Since that is the case, it would be an unnecessary and unwarranted expenditure of time and energy to engage in a special meeting to discuss these matters. We therefore hold that the subject proposed for May 23 should be stricken from the agenda at this point, and hereby request that deletion.

In addition we must reiterate what we have repeatedly written to you and what our representatives have said to you on February 24: We insist upon our right, which the Praesidium may not evangelically deny us, to have our original request which initiated this correspondence on August 31, 1960, receive first consideration, namely, the request for a meeting "to make clear that the proposed settlement of the Scharlemann case as reported in your recent letter is Scripturally unacceptable."

The meeting on May 23 should, then, immediately enter upon discussion of the President's letter of August 22, 1960, and the doctrinal issues raised by Dr. Scharlemann's writings, including the question of the admissibility of the plea of "exploratory" presentations. As we have repeatedly stated, we are prepared to offer our representations on the matter.

We insist upon our right to deal with the several papers on Scripture which Dr. Scharlemann delivered, as well as his printed article in the *Theological Quarterly*, since all reflect and have bearing on his position and since the Board of Control has by resolution passed its judgment on his papers (L.W. 1961, p. 165). We decline to be limited to one of these documents.

Your letter does not mention several items discussed in the February 24 meeting and in earlier correspondence. You will recall that it was agreed that a moderator acceptable to both groups should

be chosen, and that the discussions should be tape recorded. Kindly confirm these agreements and give us definite word of the moderator you propose.

It is also necessary for us to know:

- 1) Whether you gave your consent or approval to
 - a) the issuance of the *Newsletter* article on the Confessional Lutheran, and
 - b) the "Special Report" of the *Lutheran Witness*, April 4 1961, pp. 14-22, with their gross misrepresentations of demonstrable facts;
- 2) Whether you are correctly quoted in the *Lutheran Witness* cited, p. 21;
- 3) If the quotations are correct,
 - a) why was it not said that meetings failed to materialize because of your insistence that "such meetings [to discuss the doctrinal issues] cannot be arranged at present" (cf. our correspondence); and
 - b) why there was no mention in the *Lutheran Witness* article that negotiations for a meeting are in progress;
- 4) Whether you and the administration of the St. Louis seminary approve the present offering and sale of Dr. Scharlemann's "The Bible As Record . . ." (wholly unaltered) by the seminary's printshop, or bookstore.

It is essential that we have prompt information on these matters in order that we may be assured that all parties to the projected meeting are dealing in good faith.

If the program amendments we have proposed are accepted and the pertinent information requested is made available and is satisfactory to us, we are ready to attend the meeting in St. Louis On May 23 and 24. Because members of the executive staff must make commitments and arrangements well in advance of any meeting, it is necessary that your specific response to our proposals and inquiries reach us no later than May 4. We regret the attack of bursitis which you mention as explaining the delay in dispatching your current letter, and trust that you have been given a good recovery.

Yours in Christ,
The Executive Staff
of the

Confessional Lutheran Publicity Bureau
A. C. Dahms, Acting President

cc: The Vice-Presidents

✪ Minorities

In his syndicated column which appears under the general heading "Strength" in secular dailies throughout the country (we are quoting from the *Clinton Herald*, Iowa, of May 4), Earl L. Douglas writes as follows:

Minorities often seem despised in the eyes of men but we can be sure that they are often beloved in the eyes of God.

Practically every great moral and spiritual movement recorded in the Bible began as a minority movement. The patriarch Abraham, unable to endure the idolatry which prevailed in Ur of Chaldees, went out seeking a new faith and a new country. Jacob and his family went down into Egypt to live first as a privileged minority and later as a hated

minority. All through the Old Testament the prophets represent a minority point of view.

When we come to the New Testament we find Christianity emerging as decidedly a minority movement. The little holy group composed of Elizabeth and Zacharias, Joseph and Mary, Simeon and Anna were guardians of a spirituality that was fast departing out of the life of a nation. Jesus and His disciples were a little handful of truthbearers amid a vast ocean of error. The Book of Acts tells how the followers whom Jesus left to carry on His work went out into a pagan and hostile world, apparently, to attempt the impossible.

True Christians are a minority. God's great spiritual movements are advanced by minorities, usually hated minorities. God is not interested in numbers but in sincerity. There can be, and sometimes are, evil minorities, but almost always the beloved of God are few in a world order which either neglects or outrages the things of God.

● Show Your Color!

Silence is not always golden; sometimes it is yellow.

(The author of the above, is unknown. Doesn't it seem as though he would deserve a medal of some kind or other?)

● What Our Readers Say

"Please enter my subscription beginning immediately. Also, if possible, I would like a copy of the January, 1961 issue dealing with the St. Louis seminary. Being a 1960 graduate of that school, I am well aware of some of the situations which have been tolerated there. In view of the literature coming from many quarters of Synod, including the white-wash job of April 4 *Lutheran Witness*, it is refreshing to read the CL." — Pastor, Ohio.

"The *Confessional Lutheran* (May, 1961) was given to me by a seminarian. It is the first time I knew that such a paper was in existence. I enjoyed the contents so much that I read it several times. I want to subscribe as soon as you send the following: When did you first publish this paper? How many back issues do you have? I should like to read all you have. (Available?) As soon as you send this information, together with price for them, I will add this to my subscription." — Mrs. —, Clayton 5, Missouri.

"There seems to be a lack of information about what is going on in St. Louis. . . . We get the impression that some of our men are more ready to ascribe error to the Bible than to our St. Louis faculty and Synod's Praesidium. The power of such misguided faith is not to be underestimated." — Pastor, Oregon.

"It grieves me to read what is going on in our dear Missouri Synod, that Modernism is infiltrating not only in the Lutheran Church at large, in

Europe as well as in our country, but that it is creeping also into our own synod. What would my old seminary teachers, Pieper, Stockhardt, Bente, Metzger, Fuerbringer, Dau, and Krauss say if they found out how conditions have changed in our synod, even at Concordia Seminary! Though the things revealed in the *Confessional Lutheran* make unpleasant reading for a dyed-in-the-wool Missouri Synod Lutheran, I want to know what is going on. Therefore keep me on your subscription list. More power to you and your entire staff!" — Clergyman, St. Louis.

"I thought the March issue especially challenging. I doubt if you ever dreamed when you wrote your first *Confessional Lutheran* that you would ever have to deal with heresies as vicious as the past couple of years has brought. I marvel that you have not long ago given up the struggle against Missouri's apparently irreversible doctrinal collapse. — I, like Bishop Pike, have had a change of heart concerning the Virgin Birth, except that I can no longer remember why I once refused to accept it. . . . I once taught evolution at the University of Washington, and once shared Dr. Krekeler's enthusiasm for debating the issue with creationists. Actually, I felt quite uncomfortable in the face of pointed questioning, though, and I suspect that Dr. Krekeler does also. How did those first amino acids manage to fall into place to form proteins, and how did those proteins come to life? Why was evolution in one direction, from simple to complex? And if the complex forms were so all-fired superior, why do the simple forms still survive? If the bat evolved because its wings rendered it superior to mice that creep why do mice creep? And what of that poor creature that represented the halfway mark between the mouse and the bat, and whose extremities were half leg and half wing, and who could therefore neither walk nor fly — what advantage did it have that enabled it to win in the struggle for survival against creatures that could do one or the other? I thank God that I no longer have to answer such silly questions with even sillier answers." — M.D.

"It is my thinking that when the chips are down we will find the laity among the finest and most stalwart and courageous people in lining up and standing for God's truth in the orthodox manner. It is the old story of history repeating itself again and again in those days when men spoke of the ills of the church and criticized the clergy for doing so little in reforming the church. It is still true in our day that we of the clergy are too timid, afraid of officialdom, unable to cope with the situation at hand. It seems that while officials are bogged down with officialdom, we ourselves, as parish pastors, become bogged down with the administrative details, paper work, and all the things that we are called on to do in this modern 20th century when we are supposed to have all the up-to-date convenience and the comforts of a well-run, efficient office." — Clergyman, Michigan.

"Enclosed you will find check towards subscription to the *Confessional Lutheran*. More power to you as you contend for the faith of our fathers. I have written to officials on current matters; to the President in regard to the Scharlemann escapade—no answer. I wrote to Dr. Fuerbringer; he filled out a blank card with the remark: 'Very interesting.' I wrote to the headquarters of the Walther League in regard to urging our young people to join in

with the 'One World' effort called UNICEF (United Nations Emergency Children's Fund), of which according to the *Congressional Record* of Sept. 5, 1959, 5½ million dollars went to Red Bulgaria, and they contributed nothing; 3½ million to Red China, ditto; 18 million to Tito's Yugoslavia, etc. All of it flowing into the coffers of these slave-master regimes, to be used in eventual nuclear war against the very youth that collected 80% of these funds here in America. *I received no answer.* Now it's a monstrous thing as regards this INASMUCH, a manual which reads like a Communistic front magazine, seemingly intended to drive our young people into the swirling current of the Social Gospel. Read it and weep! Our congregation is threatening to withdraw its leagues from the International." — Pastor, California.

"I would be grateful if you would send me a copy of your magazine, the *Confessional Lutheran*, which I understand contends for the faith once for all delivered to the saints." — Executive, British Branch of the Reformation Translation Fellowship (A Fellowship for the Translation and Publication of Chinese Christian Literature), England.

"May the Lord bless your work and continue to give you and your staff the courage of Paul and Luther and divine wisdom to carry on for the TRUTH with ever increasing vigor and success." — Pastor, Oregon.

"Enclosed is a check for my subscription to the *Confessional Lutheran*. Please use the remainder of the check as you see best to continue the wonderful work that you are doing. Your magazine is enjoyed especially because of its solid Scriptural content. May the Lord continue to give you and the staff His abundant strength as you seek to keep the church with the Scriptures." — Pastor, Texas.

"Far be it from me to pass this on to a friend. I think my good Lord would be very angry with me if I did as He must be with you. Also remember that you print only testimonies of those who like your paper. I know of some who take it just out of curiosity but do not agree with you. I would not even contribute to such a cause — it's like contributing to Communism. Am not signing my name as you fellows are mean and vindictive. You would smear me. Print this with your 'testimonials.'" — Cleveland, Ohio. (Edit. Note: Had this pastor signed his name, we would not have printed his note; for then we could have written him personally and perhaps helped him. — CL.)

"I do not want to miss a single copy. I do feel that your publication should be in the hands of every individual who is a member of the Missouri Synod. Your work is in harmony with Luther and Walther." — Layman, Minnesota.

From our circulation department: "Please raise our printing another 100 copies with the June issue. At the rate at which new subscriptions are coming in, we shall need an increasing number of copies to meet the demand being made on us."

❶ Missouri and the NCC

The following resolution was adopted by the Texas District Convention of the Missouri Synod, which met at Austin on April 3-7, Dr. R. Wiederaenders — representing Synod's President:

RESOLVED, That we request The Lutheran Church—Missouri Synod, through its praesidium, to direct its boards to sever all connections or ties with the National Council of Church and/or departments thereof.

In view of consideration of space, and also because most of our readers will no doubt have opportunity to see the full statement of the Texas District elsewhere, we are publishing only its resolution itself.

❷ Victims of the High Church Movement Within the Missouri Synod

Under "Official Notices" in the *Lutheran Witness* of April 4th (p. 23), readers may have noted the announcement by the President of the Atlantic District that "Richard Klopff, Brooklyn, N.Y., and Daryl Johnson have resigned from the parish ministry of The Lutheran Church—Missouri Synod and are not eligible for a call."

A letter to the clergy of the Atlantic District from the office of its president states that "it is well known that these men had what some considered an extreme liturgical bent, and some people have been asking questions." It is revealed in the same letter that Daryl Johnson was going to be taken into the "Catholic Church," and that it is understood that Richard Klopff "is teaching in a school of the Episcopal Church."

Richard Klopff was formerly editor of *Una Sancta*, organ of the High Church Movement among Lutherans in our country. Some excerpts from the parish bulletin of Daryl Johnson were published in the October, 1960 *Confessional Lutheran* ("Lutheran Catholics within the Missouri Synod"). It is clear that these men (for whom we are truly sorry) went out from us because they were not of us. The pity of it is that leading spirits of this movement, who are influencing young men in the direction in which two more of our pastors have now gone, remain within our synod, and apparently in good standing, — one of them as a member of the faculty of Concordia Seminary in St. Louis.

How many more victims must this Romanistic movement claim before a halt is called to it, if this is ever to be done?

❸ State of the Church Conference

The Missouri Synod-wide free conference known as the State of the Church Conference concerning which the April CL contained an announcement on the basis of a letter re-

ceived from its Invitational Committee was duly held at the Hotel Schroeder in Milwaukee on May 15 and 16.

384: pastors (204), teachers (32), and laymen (148) registered as voting, and 220 as visiting, a total of 604 during the two-day sessions. They came from 30 states of the Union, from Canada, and elsewhere. Among the visitors were a number of Missouri Synod officials, including several members of the general Praesidium, as "observers." The large hall in which meetings were held was filled to capacity at all times, and the well arranged program, with its excellent essays, was followed with rapt attention.

The Rev. Cameron A. MacKenzie of Detroit presided over the conference sessions with rare skill and efficiency. In his opening address he enlarged on the nature of a free conference, emphasizing that such conferences are based on the *general priesthood of believers*. He advised the gathering that information concerning the conference had been sent to Vice-President Roland Wiederanders by Dr. Aug. Brustat, a member of its planning committee, as long ago as Feb. 23, and that no reply had been received to this letter. Also, that President Behnken had been shown the courtesy of a registered letter of information dated April 10, so that knowledge concerning the plans of the committee would be sure to reach him; a return receipt was received by the conference's chairman from the postal department, guaranteeing that delivery had been made to the office of the addressee.

Essays dealt with the following subjects. Scripture, its Inspiration and Inerrancy, by Drs. Siegbert W. Becker of River Forest, Ill., and Lawrence W. Faulstick of Los Angeles. Bible Translations, by Dr. Wm. F. Beck of St. Louis. The Doctrine of the Church and of Church Fellowship, by the Rev. Vernon H. Harley of Texas. The Ecumenical Movement (NCC and WCC), by Dr. Aug. W. Brustat of New York and the Rev. Arnold H. Gebhardt of Nebraska. Our Church's Concern for Its Youth, by the Rev. Wm. F. McMurdie of California. "From Methodism, Masonry to Missouri and Back Again," by Ben R. Bryant, M.D., of California. The Brief Statement, by the Rev. Harold W. Romoser, M.A., of Oak Park, Ill. Our Professional Schools, by Mr. Fred C. Bendewald of Missouri. Our Secular School (Valparaiso University), by Kenneth K. Miller, a graduate student who is to receive his doctorate in theology at the close of the current academic year. The final essay, summary Evaluation

of the State of the Church from a layman's point of view, was delivered in excellent style by John M. Rhame of Iowa and most cordially received.

Approval of essays ran so high that they were invariably accorded applause, in some instances by a standing ovation. We have been given to understand that these essays will appear in print and that as a matter of fact a sizeable contribution was anonymously made in order to make this possible. It is a significant fact that a number of the essayists were rather *young* men, a fact that bodes well for what was begun at Milwaukee and under God is to be continued in our church.

Questionnaire Cards were distributed about the conference hall and available at all times. After the presentation of essays had been completed, questions asked on these cards were answered by the respective essayists to whom they were addressed.

A dozen resolutions relevant to as many vital issues confronting our church (Missouri Synod) were presented by Theodore Smithey of Taylor, Michigan (onetime secretary to Henry Ford II), and adopted. We trust that these may somehow be brought to the attention of our readers.

A *Book of Documentation*, running to more than 185 pages, was presented to registrants. A review of this invaluable documentation of scores of doctrinal errors taught within the Missouri Synod immediately follows this present report. A limited number of copies is still available, @ \$10.00, from the Rev. Cameron A. MacKenzie, 4430 St. James Street, Detroit 10, Mich. If this book is not reprinted in a larger edition, it may soon be expected to be sought after by church historians and command the price of a valuable rarity.

In this connection we wish to call attention to a remark made by Professor Becker in the course of his essay: the *Lutheran Witness* of April 4 (1961), publicizing its nine-page *Special Report — Theological Problem*, "represents a new low in the Missouri Synod." Off the conference floor, Dr. Lawr. Meyer of St. Louis (Synodical Counselor) volunteered to some of us the information that upon appearance of the April 4th *Lutheran Witness* he went to the offices of the President of Synod and its First Vice-President and voiced a protest which he said we might quote, the exact words of which we however prefer to forego quoting at this time and place.

The Rev. H. W. Romoser prefaced his essay with a statement along the following

lines: I am not here by permission of some official authority or the like. I did not seek nor want permission of any official.

The essayist referred to the present year (1961) as the Walther Sesquicentennial year; to that great churchman's experience with ecclesiastical "authorities;" to I Pet. 2:9 as *Walther's Text*; and to the article in the Missouri Synod's constitution making it merely an advisory body. "I am not ready," he said, "to take the road back to Rome; not ready to yield my right to confer with fellow-members of my church when necessary." His preliminary remarks came to a close with a reference to innuendoes and pre-judgments that had been issued regarding this free conference and to the ill that they bode for our church.

All in all the State of the Church Conference must be regarded as a miraculous gift of divine grace by our ascended Lord to His Church in these last evil days in which Missouri's historic fate hangs in the balance. Its spirit of God-directed unity and Christian determination in the full Scriptural sense of the word was such that we had to say to ourselves time and again: Here is old Missouri come back to life! Shades of Walther and other Synodical fathers hovered about the conference hall, — most fittingly in this Walther Sesquicentennial year!

Resolution No. 12 of the conference reads:

WHEREAS, There is evident need for this conference and for the continuation of its work and objectives; therefore be it
Resolved,

A. That the Executive Board, Conference Offices, and Invitational Committee continue their work by

- 1) Directing the resolutions of this free conference to the appropriate officials and organizations of Synod, together with papers delivered at this conference which pertain thereto;
- 2) Calling further meetings and conferences;
- 3) Appointing area representatives to establish groups for study and information on vital doctrinal matters confronting our church;

B. That all registered members of this free conference and others of like mind be urged to volunteer their talents, time, and support for the furtherance of this work;

C. That the executive officers of the conference study the feasibility of pub-

lishing a journal of theology to disseminate the essays here presented and similar material for the preservation of the pure Word, as it has been confessed historically in Synod's theological position.

To all of the above the *Confessional Lutheran* adds its *Soli Deo Gloria!*

● Review of Publications

Book of Documentation. State of the Church Conference (Milwaukee, May 16-17, 1961). 185 pages, 8½x11, paper cover. \$10.00 per copy. Order from: Rev. Cameron A. MacKenzie, 4430 St. James St., Detroit 10, Mich.

Here is an invaluable publication for everyone who is interested in the fate of the Missouri Synod. It contains, in well arranged order, as shown by its Table of Contents, photostatic reproductions of documentary material, — indisputable material which documents facts in the *Controversy concerning the Word of God* within the Missouri Synod. This controversy far surpasses in importance the historic Predestinarian Controversy which threatened to disrupt the Missouri Synod during the last century. Depending on its final outcome, which is being protracted by official digressions, nothing less than the spiritual life of the Missouri Synod is at long last hanging imminently in the balance.

We shall mention but the following few important documents among the many that make up this timely publication: "God is One," by Dr. Martin H. Scharlemann (*Lutheran Quarterly*) in its entirety, pp. 10-13. "The Inerrancy of Scripture" by Prof. Scharlemann (Faculty Paper, 1958), almost in its entirety, pp. 3-5. Revelation and Inspiration" by Dr. Scharlemann (essay, Western District Pastoral Conference, 1959), complete, pp. 14-30. "Resurrection of the Body or Immortality of the Soul?" by Prof. Gilbert Thiele (*The Seminarian*, St. Louis, 1958), complete, pp. 43-46. Campus Opinion Poll (concerning belief in the Immortality of the Soul and many other things), *Seminarian*, p. 35. Dr. Herm. Sasse's Exposure of the Papistic Teaching of Prof. A. C. Piepkorn, pp. 189-191.

Besides the Table of Contents, there are valuable Author and Subject Indexes.

This documentation should go a long way toward putting an end to efforts, mostly emanating from St. Louis, rudely to discredit any and all who in a deep evangelical concern are raising their voice against the deluge of

subversive doctrine which is inundating the Missouri Synod today. (Such efforts are sometimes referred to as liberalism's "smear" technique, which is resorted to when its "silent" treatment has failed.)

What Is Troubling Lutherans? Part III. (News & Views, Jan., 1961.) 56 pages. 70 cents per copy; \$60.00 per 100. Order from: Church League of America, 1407 Hill Avenue, Wheaton, Illinois.

The Church League of America, in a campaign against subversivism in the Church, devoted the January issue of its well known publication *News and Views*, to a documentation of "What is Troubling Lutherans? Part I." The first installment of this series covered the general, worldwide situation among Lutherans. A second installment, in February, covered Lutherans of the left (ULC) and of the center (ALC) in our own country. Part III, which is before us here, covers Lutherans of the right, meaning the Missouri Synod today, which is really in trouble such as it has never known before.

In the 56 pages of this documentation you can read about Missouri's boasted new theological "frontiers" (Pres. A. O. Fuerbringer of Concordia Seminary in St. Louis); the "Biblical" convictions which Prof. Scharlemann has come up with from his explorations in the constantly moving theology of Modernism; the new faculty statement (St. Louis) on the "form" and "function" of Scripture, by which it has set itself apart from the historic Missouri Synod and its lucid Scriptural basis; of other denials, and denials of denials, among the faculty and student-body of Missouri's St. Louis seminary; of the open ecumenicism of younger clergy like Martin S. Marty and Jaroslav Pelikan; of defection from Missouri's doctrinal position at Valparaiso University; etc.

Pastors and other members of our church who may know little or nothing more than what they have been officially told about the Controversy concerning the Word of God within the Missouri Synod today will do well to order copies of this publication for congregation-wide distribution, see that it is studied and discussed in their midst, and then promptly apply whatever remedial action still seems possible in a synod where human "procedure" is frustrating clear directions of the Word of God toward a true, evangelical concern for souls over against error.

The Doctrinal Theology of the Ev. Lutheran Church. Heinrich Schmid, D.D. Translated from the German and Latin by Charles

A. Hay, D.D. and Henry E. Jacobs, D.D. Third Edition, Revised. 692 pages, 6¼x9¼. Augsburg Publishing House, Minneapolis. \$4.75.

This well known compendium presents a collection of statements on various doctrines from the writings of Lutheran theologians of the sixteenth and seventeenth centuries, before the age of Rationalism. A first edition in English translation appeared in 1875; a second revised, in 1899. Augsburg Publishing House has rendered a distinct service by again making this work accessible in a third edition, which is a reprint from its second revised edition in translation.

**PLEASE RENEW YOUR
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1163 S. Euclid Ave. — Oak Park, Ill.

❶ **The BADGER LUTHERAN on the
State of the Church Conference**

We regretted to see that the *Badger Lutheran*, which has said some fine, timely things about our sad synodical situation in the recent past, registered apparently deep prejudices prior to the free conference (The State of the Church Conference) which was held in Milwaukee on May 15 and 16. Following the conference, Lorraine M. Radtke, Editor, wrote a front-page editorial concerning the conference. "This reporter," she confesses, "has written three different versions of the State of the Church Conference, and each time these stories are reviewed they are not a fair, objective report of the conference." Later on in her editorial, she states: "It is the studied opinion of the writer that if a complete report were given it would be such a negative reflection that the report would do no more than sow seeds of discord. You may fully blame the limitations of the writer's journalistic ability after 20 years of professional writing experience but she cannot in good conscience report the State of the Church conference without violating, in her opinion, the 8th commandment."

The editor of the *Badger Lutheran* also quotes sentiments expressed by some Milwaukee area pastors concerning the State of the Church Conference (only one or two of whom, we are informed, were registered as voting at the conference). We believe it to be the part of extreme charity not to repeat prejudices expressed by most of these men,

one or two of them laudably excepted. If it should seem necessary to do this at all, we ask that it be remembered that not we, but they themselves, made their statements a matter of public record and therefore a matter for public discussion, by submitting them for publication.

Meanwhile, we are reminded that the Lord certainly knew what He was doing when He had His Apostle tell us in one of the Pastoral Epistles: "I suffer not a woman to teach." (I Tim. 2:12.) Anyone moreover, who must confess to a conscience as confused as that of the editor of the *Badger Lutheran*, should seek good pastoral counsel.

We are never more truly discredited than when we discredit ourselves. We deeply regret that the *Badger Lutheran* has so discredited itself in speaking of the State of the Church Conference, and we trust and pray that it may still find opportunity to redeem itself.

Lest we appear to be onesided in what we write about the *Badger Lutheran* here, we wish to report, in part, the testimony of the Rev. A. G. Hoffmann (cited in the editorial of which we are speaking), who is chairman of the Publication Committee of the *Badger Lutheran* and a member of the State of the Church Conference committee, in charge of arrangements. He has said: "According to the invitational letter to the State of the Church Conference, it was called to present facts relative to evidences of defections within Synod from our former Scriptural position and to seek ways to recall her to her former position. In this manner it was hoped to strengthen and support Synod's Praesidium and Boards in dealing with the problem in our midst. In adopting the resolutions presented and submitting them as memorials to the 1962 synodical convention, the proper channels are being followed and evidence of our concern for the orthodoxy of our synod is being registered."

On the other hand, there is, e.g., the comment of the Rev. Norman H. Brauer, who has said, in part: "This was not an official conference of the Missouri Synod, but was a meeting of a very small and extremist minority whose charges cannot be substantiated by objective investigation." Do men like Pastor Brauer know what they are talking about? The State of the Church Conference has published a *Book of Documentation*. One of the many documents offered the reader in this publication for *objective investigation* is Dr. Martin H. Scharlemann's 1958 faculty paper on *The Inerrancy of Scripture*. Let the

misinformed and the prejudiced look at that! In a portion of that paper, omitted in the *Book of Documentation*, the St. Louis professor has said: "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." Let the St. Louis professor deride the Scriptures as containing non-factual statements. Let him, along with present-day modernism, charge with "heresy" all who do accept Scripture, as such, as being factual throughout its length and breadth. Let others be more ready to ascribe what is not fact to Holy Scripture than to some St. Louis professor. If it were really "a very small and extremist minority" whose charges are substantiated by this kind of honest investigation, we do not hesitate to say that by the grace of God our position would still always be with such a minority. And we want to add that what Dr. Scharlemann has said in his faculty paper concerning Biblical "truth" (as he misconceives this term, *fact* and *inerrancy* has likewise been plainly set forth in his other essays and in his Statement in a letter sent to the clergy of the Missouri Synod by Dr. A. O. Fuerbringer, President of our St. Louis seminary, under date of Feb. 11, 1960. Dr. Scharlemann defines truth as meaning no more than that the God whom the Bible tells about is "utterly dependable in keeping His promises and carrying out His will"; not that Bible itself is factually reliable in all that it says. Defining "inerrancy" in the *modern* sense of "the scientific method of investigation" in which he himself uses that word, Dr. Scharlemann has in the Fuerbringer letter expressly stated:

"In this modern sense it is, therefore, not synonymous with the Biblical concept of truth, which at times shows a strange indifference to precision of fact."

For good laymen who may not have been told such facts, as they should have been told them long ago, there is excuse. But when it comes to us clergy who received Dr. Fuerbringer's letter, we are without excuse if any of us do not yet know what Professor Scharlemann is contending for.

We may add that the *St. Louis Lutheran*, too, (May 27) and the *Lutheran Laymen* published reports of the State of the Church Conference in which they voice numerous factual misstatements. Unfortunately we lack room in this issue of our journal to comment on the St. Louis publications. Readers who may have to depend on them for information concerning the historic conference in Milwaukee have been ill-advised.

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THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 *"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."* I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. *"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God."* I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

July, 1961

Number 7

IN THIS ISSUE: Our First and Constant Petition — Luther Says: Concerning Attacks on Harmful Doctrine — There Can be No Synthesis between Truth and Error — "Self-Appointed Leaders"? — Laymen and the Doctrine of Their Church — Missouri's President and Professor Scharlemann — What Can You Do — What We Believe, Teach, and Confess Concerning the Nature of the Scripturally Revealed Word of God — What is Happening to Churches Today with Respect to the Doctrine of the Word of God — Correspondence between the CLPB and the President of the Missouri Synod — Resolutions (1-5) of the Free Conference — Let's Clear the Air! — The True Ecumenical Council — What Our Readers Say

① Our First and Constant Petition

Lord God, heavenly Father, our first petition to Thee and our one consuming desire is that Thy Name may be hallowed among us. We know that this is done only

when Thy Word is taught in its truth and purity, and when we as Thy dear children in Jesus Christ also live a holy life according to it. This grant us, dear Father in heaven. Since whoever may teach and live otherwise than Thy Word teaches profanes

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Editor.....Rev. Paul H. Burgdorf
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Rev. A. T. Kretzmann
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President.....O. K. Wolter
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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Fr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Thy Name among us, we ask Thee to preserve us from this sin, O heavenly Father.

Bless all efforts that are being made in our midst to reprove and to rebuke false doctrine, so that we may all be of one mind and speak the same thing according to Thy Word. We ask for Jesus' sake, and to the everlasting glory of Thy great Name. Amen.

(Carl F. Hoffmeyer)

● Luther Says: Concerning Attacks on Harmful Doctrine

"If you say to me, 'Why then do you attack the pope and others [note this "and others"!]
publicly and disturb the peace?' I will answer, 'One should give the best counsel, and maintain the peace, and be silent about everything about which one may be silent. But when the sin is public, and is too widespread, or manifestly does harm (as the pope's doctrine does), there is no more call to be silent, but to attack and to reprove.'" (Luther here continues with reference to his call as a teacher.)

Complete Works, St. Louis Edition, Vol. VII:393f.

● There Can be No Synthesis between Truth and Error

When mere matters of personality or other matters involving no doctrinal difference are to be adjusted in a church, official churchmen may display their cunning, art, and skill at moderating between contending parties and getting them to meet somewhere near the middle of things, to their heart's content. But when it comes to the truth of God's Word, this is quite another matter. That truth must necessarily be set forth in theses and antitheses, — in positive statements and in negative statements which rule out error. There is no common middle-ground between truth and error, except a meeting-place which is itself erroneous and which thus adds error to error.

Our Reformation fathers well knew this, and acted on this principle. That is why they were under God successful in preserving the truth of God's Word unto future generations. In the Formula of Concord (and we have solemnly pledged our agreement to this) they have once for all documented this principle for all genuine Lutherans, as follows:

Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3 (II Tim. 3:16); Tit. 1:9, — for faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, John 10:12, and may separate the precious from the vile, Jer. 15:19, — Therefore we have thoroughly and clearly declared ourselves to one another, also regarding these matters . . . for the defense of the truth the false opposite doctrine must be reproved." *Of Articles in Controversy with Respect to the Antithesis, or Opposite Doctrine, Trigl.*, pp. 855-857.

There just can't be any synthesis between truth and error.

Mistaken attempts at such synthesis, however sincerely they may be meant, which would allow truth and error to exist side by side, through compromising verbal formulas, can only succeed in veiling and cloaking error for a while and must necessarily fail in the end. Such error is even worse than the first, because it is not readily recognized for what it is.

When, if ever, will some churchmen, who seem to know nothing but compromising synthetic formulas, learn this simple and ageless truth which is taught by the whole history of the Church?

If and when officials of a church will not learn this truth, its members, pastors and people, have the solemn duty to rise up in the majesty of their royal priesthood and to do whatever may prove necessary toward putting an end to all mistaken attempts at doctrinal synthesis, not stopping short of removal of officials who have shown that they do not understand the nature of the trust placed into their hands by the office committed to them, and its proper exercise.

There is in the Church Militant no other road to God-pleasing, true unity and lasting peace.

❶ "Self-Appointed Leaders"?

While it is true that heresies are brought into the Church by the theological schools and the spiritual leaders, it is also true that

it is the duty of every Christian in the Church "to try the spirits whether they are of God," and "earnestly to contend for the faith which was once delivered unto the saints." In doing this, Christians are not acting as "self-appointed leaders," but are doing what the Lord Himself in His Word asks them to do. After all, God will hold not only the spiritual leaders in the Church, but also all the members in the Church responsible for the doctrines which are taught.

The above was written by Prof. John H. C. Fritz (Concordia Seminary, St. Louis), in the *Theological Monthly* (Missouri Synod, C.P.H.), 1921, p. 274. Only the heading is ours. Dr. Fritz headed his article from which the above is taken "Who is Responsible for Heresies in the Church?" His statement of principle was prompted by an editorial complaint in the *Baptists Watchman-Examiner* concerning the popular fundamentalist movement against Moderism which was directed against official mismanagement, as follows: "Let our people stay together, and let the truth prevail. If some of our colleges and seminaries are teaching error, as is commonly reported, it is within the power of our denomination to correct this evil."

Dr. Fritz remarked: "It is indeed laudable that there are some among the Baptists who not only know of the deplorable conditions existing in their own denomination, but also have the courage to voice their conviction. And if it is true that four-fifths among the Baptists hold to the faith of the fathers, then it ought not to be difficult for such a vast majority to assert itself, and, if necessary, put out from among them such as have fallen away from the very fundamentals of Christianity. But will they do it, or will the very spirit of indifferentism which is characteristic of the Reformed churches prompt them to bear with the heretics among them until their heresies have permeated also the four-fifths? . . . Will the Baptists, the conservative 'four-fifths,' measure up to their responsibility?"

Let the vital Scriptural principle which Dr. Fritz enunciated be applied throughout the length and breadth of the Missouri Synod, which today is going through what Baptists went through forty years ago. To say that this is needed would be an understatement of the century in view of Missouri's present plight. Under God, our very spiritual life depends on this. It is imperative and urgent that members of our church (comparable to the "four-fifths" among the Baptists referred to in Dr. Fritz's article) assert themselves,

and that they be not lulled into continued inaction by the old false refrain, to "leave things to the regular channels," to depend on it that things "are being taken care of," etc. Isn't it precisely such a course that destroyed Baptist and other communions, and that has helped to bring us where we already are?

Let's recognize that we are being chastised, and let's not despise the chastening of the Lord! Let's assert ourselves and make straight paths for our feet, so that, please God, there still be wholesome healing for us! (Heb. 12:12-13.)

⊗ Laymen and the Doctrine of Their Church

Reporting to his congregation concerning the free conference (State of the Church Conference) in Milwaukee on May 15 and 16 which he had attended, a young pastor, conscious of his responsibility toward members of his flock, addressed the following words to his congregation:

"Do little people with insignificant 'authority' in a church body have any right to question, examine, judge, or condemn, if necessary, powerful men of a church body of which they are members, for false teachings and unscriptural practices?

"At the time of the Reformation, the pope had the power to put anyone to death if he opposed his teaching. Luther and every Lutheran Christian lived with a price on their heads until the day of their death. Today no one perhaps will be asked to suffer death for Christ; but anyone of us who tries to stand for the pure Word of God will definitely have to suffer opposition and slander. . . .

"Some of you have a copy of the Augsburg Confession. On the last page there is a list of names of men who signed that confession. Notice that all of them are laymen.

"It is safe to say that, under God, if *laymen* who lived in the years between 1500 and 1600 had not examined and judged the teachings of the Roman Catholic church and many false denominations which began to raise their heads already at that time, most likely neither you nor I would be Lutherans today and there would not have been a Missouri Synod.

"Our confessions, including the Augsburg Confession, were gathered into the 'Book of

Concord' about the year 1580. The preface to the Book of Concord contains this sentence:

Therefore we also have determined not to depart even a finger's breadth either from the subjects themselves, or from the phrases which are found in them (these confessions of your congregation), but, the Spirit of the Lord aiding us, to persevere constantly, with the greatest harmony, in this godly agreement, and we intend to examine all controversies according to this true norm and declaration of the pure doctrine. (Book of Concord, Trigl. Edit., p. 23.)

"Do you know who signed their names to this preface to our confessions? More than 45 individual land owners and more than 25 individual laymen who served as civic leaders in various cities of Germany. They were in many cases considered leaders of congregations and signed their names for themselves and for their congregations and pastors whom they represented."

A real Lutheran Laymen's League, if we may so say! The Formula of Concord, which is included in the Book of Concord, was drawn up to allay controversy among *Lutherans themselves*. Some of this was incited by most prominent teachers in the Lutheran Church, inclusive of Melancthon, Luther's one-time coworker and teacher at the Lutheran Church's foremost seminary, in Wittenburg.

Perhaps others may find the above useful in presenting to their congregations the great issues that confront us in the current Controversy Concerning the Word of God within the Missouri Synod. May God richly bless any and every such use of it!

⊗ Missouri's President and Professor Scharlemann

Did the Praesidium Find False Doctrine In the Professor's Essay?

Under date of April 5 (1961) the following inquiry was directed to the office of President Behnken, Missouri Synod:

"Do you agree with all the doctrinal positions Dr. Scharlemann defends in his essays and article, God is One? Are you prepared to say that these papers contain false doctrine?"

In reply, the President stated, April 26 (1961):

"As to your questions, permit me to say that when the vice-presidents and I met a number of times with Dr. Martin

Scharlemann, and when he told us that he had undergone 'a change of mind and heart,' and when he and the others were asked whether this could be sent out in a letter to our people, at least three times, then there was nothing for us to do but to believe that he had undergone a change of mind and heart and that his former position was untenable. *From the very fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that we were not in agreement with the doctrinal position which he espoused in his paper.*" (Our emphasis.)

Under date of May 13 (1961) Professor Scharlemann wrote the same inquirer:

As you know, on June 1 [1961] the Praesidium went over my papers. They found in them no false doctrine."

Dr. Scharlemann's "Change of Mind and Heart"

As concerns "a change of mind and heart" on the part of Dr. Scharlemann, reported by the President in his letter to the clergy of the Missouri Synod on Aug. 22, 1960; this, according to the St. Louis professor's own testimony, refers to *but one thing*, as we have pointed out elsewhere: He says that *when in discussions with the Praesidium and others he saw that the word "inerrancy" is understood in our midst to mean "something different,"* he changed his mind as to a suggestion he once made that we ought to get rid of the word ("inerrancy") because it is a misleading term. *"Nothing else is involved as far as I am concerned,"* the professor said; and with reference to President Behnken's report (Aug. 22, 1960, which is under discussion and cited in the *Lutheran Witness*, April 4, 1961, p. 21) which led to inquiry and the above reply of Prof. Scharlemann, the professor has said: "Dr. Behnken's letter is quite clear, it seems to me." (April 6, 1961.)

We know what is wrong in Professor Scharlemann's doctrine. "Inerrancy's meaning something different in his view of things rests on his false doctrine of revelation and the Word of God, which is basic to his whole theological system. We have been pointing out all of this and more for several years.

As for what is wrong in reports about the Scharlemann case, this is quite another thing. It is clear that what the President of the Missouri Synod has reported and what Pro-

fessor Scharlemann reports cannot both be right. Perhaps the President and the professor should get together again. At any rate, a prompt and decisive end should at long last be put to the controversy which the professor has been causing by his attacks on Holy Scripture and to a continued shielding and defense of such attacks (not to speak of counter-attacks on any and all who distinctly and rightly repudiate the professor's destructive doctrine).

Missouri's spiritual life depends on this!

What You Can Do

Professor Martin H. Scharlemann of St. Louis insists that in the Holy Scriptures many things are stated that are not to be accepted as fact.

Nothing has happened during the last several years to change this state of affairs in the least. Don't be misled by the professor's use of the word "truth" or "truthfulness," which he does not use as identical with fact and factuality. Nor by his (reluctant) use of the term "inerrancy," which, as he understands the use of this word and consents to it, admittedly means "something different."

Since Dr. A. O. Fuerbringer, President of Concordia Seminary in St. Louis, and the seminary Board of Control keep insisting that no false doctrine has been taught there or is being taught there, and that they have found no false doctrine in Professor Scharlemann's well known essays, *Professor Scharlemann's insistence that many things which are stated in the Bible are not fact is apparently no longer being regarded as false doctrine by those named.*

The President of Synod is charged with supervision of doctrine in Synod, and he is *specifically charged with supervision of the doctrine and the administration of all of those who have been referred to, all of whom are in Synod's employ, its machinery, so to say.*

Write the President and ask him —

Whether or not he recognizes the situation which we have described;

1) Whether or not he recognizes the fact that Professor Scharlemann insists that much of what is stated in the Bible is not to be accepted as fact.

2) Whether or not he recognizes that what Professor Scharlemann insists on (that much of what is stated in the Bible is not to be accepted as fact) is false doctrine or not.

Ask the President *When and how an end is to be put to Professor Scharlemann's teaching within the Missouri Synod.*

Write today.

If necessary, write again; and again.

Discuss this matter with your congregation, your conference, and get others to do the same.

May God richly bless your witness!

❶ What We Believe, Teach, and Confess Concerning the Nature of the Scripturally Revealed Word of God

(This is the second in a series of articles which has been occasioned by a nine-page "Special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961, in the Controversy Concerning the Doctrine of the Word of God within the Missouri Synod. The first article in this series appeared in the June CL under the title "The Controversy Concerning the Word of God within the Missouri Synod up to Date.")

In coming to grips with the issue of the Scriptures as the Word of God, we shall set forth our faith, not in the confused and confusing jargon of "contemporary" theology and its deceptive terminology, but in the kind of straightforward language that has always characterized the Church's true confession and that continues to serve as a vehicle of expression for the genuine Lutheranism of the 16th century Reformation. We ask for the old paths, where is the good way, that we may walk therein and find rest unto our souls, Jer. 6:16. Just so, we shun the gibberish of "20th century theology" which confronts us in the "new theological frontiers" that are, alas! enthusiastically extolled also in St. Louis these days.

And so, then,

I. With the Church through the ages (the One Holy Christian Church of Article VII of the Augsburg Confession, which is the Communion of Believers and Saints that will endure forever, among whom the Gospel is purely taught), and with the historic Lutheran Confessions, as well as with the Missouri Synod in its Brief Statement of its doctrinal position, *we identify the Holy Scriptures, as such, as the revealed Word of God.*

"... the prophetic and apostolic Scriptures of the Old and the New Testa-

ment alone, as it is written Ps. 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.'" — Formula of Concord, Epitome: 1; Trigl., p. 777. (Our emphasis, underlining the Lutheran Church's identification of the Scriptures as God's Word.)

"We should adhere entirely to the revealed Word of God." — The Formula of Concord, speaking of the doctrine of God's eternal election of grace, Thorough Declaration, Art. XI:52 (Trigl., p. 1081; our emphasis.)

"The Word of God shall establish articles of faith, and no one else, not even an angel." — Smalcald Articles, Pt. II, Art. II:14; Trigl., p. 467. Our emphasis. (That the Scriptures are meant is clear from the context, which opposes these to Rome's false appeal to the writings of the church fathers.)

"Do they (the adversaries) think that these words fell inconsiderately from the Holy Ghost?" — The Apology of the Augsburg Confession, speaking of "many passages of Scripture, which clearly ascribe justification to faith," Art. IV:108 (Trigl., p. 153).

"Are these the words of a fisherman, or of a clever and wise scribe? No; but the revelation of the selfsame Spirit who before revealed it also to the prophets." — Luther, speaking with reference to the words of I Pet. 1:11 (St. L. Edit., VIII: 451).

Note: Inspiration is a form of revelation. Men who distinguish between revelation and inspiration as though inspiration were not revelation betray thereby that they have a false doctrine of both revelation and of inspiration. We do not try to explain inspiration; we simply accept it as the miraculous fact that it is, on the basis of the divine testimony of Scripture itself, the foundation of the Apostles and Prophets, Eph. 2:20.

"We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3:16; I Pet. 1:21." — Brief Statement of the Doctrinal Position of the Missouri Synod, Par. 1.

II. With the Church through the ages, and with historic Confessional Lutheranism,

as well as with the Missouri Synod in its still pure doctrinal statements, we confess that the uninterpreted Scriptures (faithfully rendered when translation is involved) are the inerrant source of the Church's doctrine and therefore also the final standard by which all religious teaching is to be judged.

"First, then, we receive and embrace with our whole heart *the Prophetic and Apostolic Scriptures of the Old and New Testaments* as THE PURE, CLEAR FOUNTAIN OF ISRAEL, which is the only true standard by which all teachers and doctrines are to be judged." — Formula of Concord, Thorough Declaration: 3; Trigl., p. 851. (Our caps.)

1. "Israel" here, of course, refers to the *spiritual* Israel of God, the one true Church of all times (cp. e.g., Rom. 9:6-8); or, to employ another expression which is in common but false use today, the true, ecumenic Church as distinguished from false external fellowships which mark themselves as sects or schismatic communions by un-Scriptural doctrine and practice.

2. To say that the Prophetic and Apostolic Scriptures are the pure, clear *fountain* of Israel is to say that they are the divine and only revelatory *source* from which we with the Church of all time directly draw all that we believe, teach, and confess. (Doctrinal, exegetical, historical, and practical theology, if true, all rest directly on Scripture; none of them rests on another. They represent but four different methods of drawing truths from Scripture, or of arranging them.)

3. When it is said that Israel's fountain (the Prophetic and Apostolic Scriptures) is *pure*, this is to say that whatever is truly drawn from this trustworthy Word can be relied on as *fact*, in the commonly accepted meaning of that word. ("Truth" and "fact" are identical terms.)

"The Word of God cannot err." — Large Catechism, under Infant Baptism: 57; Tril., p. 747.

Note: there are *many* clear and most forceful passages in Luther's works on this subject; we have frequently referred to some of these in past issues of the *Confessional Lutheran*.

"Since the Holy Scriptures are the Word of God, it goes without saying that *they contain no errors or contradictions*, but that they are in all their parts and words the infallible truth, also in those

parts which treat of historical, geographical, and other secular matters, John 10: 35. . . . We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that the Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus *overthrows the foundation of the Christian Church and its faith*." — Brief Statement of the Doctrinal Position of the Missouri Synod, Par. 1.3. Our emphasis.

(Some men are more ready to ascribe error to Holy Scripture than they are to ascribe error to church officials and theologians.)

4. When it is said that Israel's fountain (the Prophetic and Apostolic Scriptures) is *clear*, this is to say that it is in need of no human interpretation; it interprets itself, so far as this is necessary at all.

"Examples ought to be interpreted (expounded) according to *the rule*, i.e., according to certain and clear passages of Scripture, not contrary to the rule, that is, contrary to *the Scriptures*." — Apology of the Augsburg Confession: 60; Trigl., p. 441. Our emphasis. ("Examples" here refers to Jer. 35:6f, which speaks of certain Rechabites, whose example of renunciation of certain things merely to honor their parents etc. Rome had cited and, contrary to Scripture, misapplied in the interest of its doctrine of monastic meritoriousness and self-righteousness.)

"One should know that Scripture without any gloss (interpretation) is the sun and the whole light, from which all teachers receive their light; and not the other way around." — Luther (St. L. Edit., XVIII:1293). There are *many* similar testimonies in Luther's works.

"With the Confessions of our Church [as above], we also teach that the 'rule of faith (*analogia fidei*) according to which the Scriptures are to be understood are the clear passages of *the Scriptures themselves* which set forth the individual doctrines." — Brief Statement of the Doctrinal Position of the Missouri Synod, Par. 2.

"Besides Scripture we do not need any helps or any helper, exegete, interpreter, as modern theology so frequently asserts. . . . The statement, e.g., II Tim. 3:15: 'The holy Scriptures are able to make thee wise unto salvation' means that Scripture interprets itself. If Scripture had to call in some other interpreter in order to make us wise unto salvation, it would be the interpreter and not Scripture itself which makes us wise." — Hoenicke, *Ev. Luth. Dogmatik*, I, pp. 415. 425; cited by Dr. Theo. Engelder in *Haec Dixit Dominus*, p. 22.

Note: "Interpretation," as commonly used today, is a bad word. ("Exposition" was generally used in the past, also in our own circles. Not merely this word, but also *what it stands for*, has fallen into disuse.) We do not "interpret," but merely *unfold* the sense of Scripture. (Cp. Engelder, *loc. cit.*, p. 27.) Modern theology does not rest on Scripture itself — on Luther's *nuda scriptura* (naked Scripture); it rests on its "interpretation" of it, as does also Rome's papistic doctrine.

5. For the reasons set forth above, we receive and embrace the Prophetic and Apostolic Scriptures with our whole heart as *the only true standard by which all teachers and doctrines are to be judged*.

"The Holy Scriptures alone (Latin: *sola Sacra Scriptura*) remain the only judge, rule, and standard, according to which as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong." — Formula of Concord, Epitome, Summary: 7; Trigl., p. 779.

Note: Because they have been "*taken from God's Word*" (the Lutheran Church does not hesitate to speak expressly of the Small and Large Catechism of Dr. Luther as "the Bible of the laity"), it is no contradiction to expect the teaching of those who have solemnly pledged themselves to the historic Lutheran Confessions *as such* to be judged by them. So also as regards other corporate confessions, e.g., the Brief Statement of its doctrinal position within the Missouri Synod. More of this in a later special article on *Scripture and Confession*.

6. In its reference to the "Scriptures," the Lutheran Church in its Formula of Concord (1577) clearly had in view the Scriptural canon ("rule" — the Scriptures estab-

lish themselves as such) as it appears in Luther's Bible (1534), which always enjoyed recognized standing in the Church of the Reformation. That this canon consists of the well known sixty-six books of the Bible is shown by their inclusion in Luther's translation as "Holy Scripture," and the exclusion of the Apocrypha as "books which are not to be reckoned equal to Holy Scripture" although they are useful and profitable reading. (The Lutheran Church does not in its Confessions touch on the matter of the well known distinction between *homologoumena* and *antilegomena*. This is in itself a purely historical matter which no man can change. It means simply that the canonicity of some books of the Bible has at times been spoken against.)

7. It is to be noted that in declaring its wholehearted acceptance of *the Prophetic and Apostolic Scriptures of the Old and New Testaments* the Lutheran Church declares itself to the Biblical canon (rule) as consisting of *prophecy* in the Scriptures of the Old Testament and the *fulfillment* of such prophecy in the Apostolic witness of the New Testament Scriptures.

III. Merely to say that one accepts what the Bible teaches, leaves the door wide open to every imaginable error. It is a sound Christian principle, based on Scripture (Ps. 116: 10; Heb. 4:14; Gal. 3:28; Rom. 12:5; Eph. 4:4; Rom. 15:6; I Cor. 1:10), and having historic precedent (the general creeds of Christendom and the particular confessions of the Lutheran Church) clearly and accurately to summarize Scriptural doctrine in brief confessional statements in accord with the dictate of historical necessity. In distinction from the rule of faith (Scripture itself) such statements are known as *the faith of the rule* (the faith which we confess according to Scripture). If and when they are truly derived from Scripture, such statements, because they are derived from Scripture, are not to be regarded as something new and different from Scripture doctrine, and they therefore compel agreement with them. The significance of corporate confessions of a church is that they document its common voice (declaring its agreement with Scripture) as distinguished from the testimony of private witnesses. For members of a church who have pledged themselves to its confessions as Scriptural, they can therefore serve as symbols whereby other writings can be tested as to their Scripturalness. A church which is not willing thus to set forth its con-

fession in clear and unambiguous language and a church which is not willing to regard this as binding on all of its members (in particular its teachers as a guarantee to its congregations) thereby puts itself under the suspicion of being uncertain of its faith and finally casts doubt on Scripture itself as though it were an unclear and dubious source of doctrine. It is futile skeptically to object that such documents have been compiled by fallible men. To reject them, it must be shown that they who composed them *did* actually fail. Whoever may not have carefully examined such confessions and found himself in agreement with them cannot have honestly subscribed to them. Whoever has so subscribed cannot honorably complain that he is not free to teach contrary to them.

Note: We shall later treat this subject (Scripture and Its Confession) more extensively, and amply document it. For the present we wish to cite from the public confession of the Lutheran Church just one comprehensive testimony concerning the principle under discussion, to which all of us have subscribed, as follows:

"... we should have a unanimously accepted, definite, common form of doctrine, which all our evangelical churches together and in common confess, from and according to which, because it has been derived from God's Word, all other writings should be judged and adjusted as to how far they are to be approved and accepted." — Formula of Concord, Thorough Declaration, Comprehensive Summary; Trigl., p. 855:10b.

The Brief Statement of the Doctrinal Position of the Missouri is such a document.

⑥ What is Happening to Churches Today with Respect to the Doctrine of the Word of God

(This is the third in a series of articles which has been occasioned by a nine-page "Special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961, in the Controversy concerning the Word of God within the Missouri Synod. The first article in this series appeared in the June CONFESSIONAL LUTHERAN under the title "The Controversy Concerning the Word of God within the Missouri Synod up to Date." The second, "What We Believe, Teach, and Confess Concerning the Scripturally Revealed

Word of God," appears in this issue of our journal, just preceding this article.)

Radical Upheavals

Two of the ace-heresies of our time are those of Barth and Bultmann. What these men and their disciples have written and continue to write rests, for the most part, not on Scripture, but on their own rationalistic "interpretation" of Holy Writ on the basis of current *Existentialist Philosophy*. This in turn, is simply an extremely subjectivistic way of thinking about life in a way that accepts only what seems to accord with one's own personal "existence" and experience.

In an article published in 1959, the liberal German bishop, Hans Lilje, a former president of the Lutheran World Federation who continues to be a leading figure in that synthetic ecclesiastical body, extolled the "exceptionally radical upheavals" and the "revolutionary change" in thinking about the Bible brought about by Barth and Bultmann. He admitted that general acceptance of these would put the Church on an entirely different plane from that which it has occupied through the centuries; and he expressed the hope that a "language" would be found by which the "movement for a new theology" (heretofore pretty well confined to professional theologians, who have their own jargon) could be made to move congregations to put up with it. (Cp. CL, April, 1960, p. 44ff.) This is precisely what is being attempted in Protestant churches throughout the world today. Bold efforts are being put forth by notorious churchmen to popularize the heresies of men like Barth and Bultmann (very much as Evolutionism was popularized by Darwin a century ago) and to gain acceptance or tolerance for them wherever Christians may dwell. In view of the fact that Emil Brunner and John Baillie, of whom we shall have to speak a bit later, are other leading members of the coterie which we are discussing, some wag has said that churchmen who are attempting to put over the views of such men in churches today have too many "B"s (Barth, Bultmann, Brunner, Baillie) in their bonnet. We want to keep that big "B" — the Bible — in our heart!

The Lutheran Witness in the article already named ("Special Report — Theological Problem") refers to the two philosopher-theologians whom we are discussing, Barth and Brunner, and to others, who are among their following. After asking questions like "What is the nature of the Word of

God?" and the like, the *Lutheran Witness* says (p. 14, our emphasis): "*This problem and related questions, posed by Barth, Brunner, and other neo-orthodox theologians, have been occupying students and teachers of the divine Word.*"

Neo-Orthodoxy is a euphemism (a nice-sounding word for a bad thing) for the "new" Modernism represented by Karl Barth and others. Questions like "What is the nature of the Word of God?" pose no problem whatever for anyone who accepts the inspired Scriptures for just what they are: *the revealed Word of God*. But, of course, for unstable souls who are tossed to and fro by every wind of doctrine, doctrinal wind like that of Barth and Bultmann can make a "problem" out of anything. We shall have to come back to this matter when in a later article of this series we discuss "The Problem of the *Lutheran Witness*."

The *Lutheran Witness* (without adverse criticism) refers also to Bishop James A. Pike, the notorious American spokesman for the "new" theology which we are discussing. Like Bultmann, Pike insists that the Gospel is largely communicated by *myth*. Later in its article, the *Lutheran Witness* quotes President A. O. Fuerbringer of Concordia Seminary in St. Louis as saying (p. 19, our emphasis): "Influential churchmen like Bishop James Pike or dynamic teachers and authors like Professors Karl Barth, Rudolf Bultmann, John Baillie, Reinhold Niebuhr, and Paul Tillich confront contemporary man with a message that challenges his attention and offers him a solution of his difficulties and an answer to his questions. When such men speak and write, theologians of every denomination have the duty to examine these products, to 'abhor that which is evil' and to 'cleave to that which is good.' (Romans 12: 9.)" President Fuerbringer and the *Lutheran Witness* do not tell readers what may be good or evil in the message of these men to contemporary man "that challenges his attention and offers him a solution of his difficulties and an answer to his questions." All of them are extreme Modernists. What they write had better be ignored. True theologians will warn against the poison in their message.

Let us consider the theology of some of these men a bit.

Barthianism

Karl Barth (born 1886) is a Swiss philosopher who came out of Reformed circles but

whom also Reformed churchmen have disowned, because his theology would destroy almost all Christian faith and confession. The religious philosophy originated by him and a number of other Swiss and German theologians (notably Emil Brunner) is known as the Theology of Crisis because its promoters intended by it to bring about a "crisis" in all present-day religion, morality, and culture. It is better known as Dialecticalism, because of its philosophic method of argumentation (which traces back to Hegel). It came into vogue after World War I. It is, therefore, not so new after all, as the *Lutheran Witness* in its "Special Report—Theological Problem" (Apr. 4) might lead one to believe. Some members of the present St. Louis faculty just seem to have needed time to catch up with it. As already stated somewhat earlier, the adherents of this "new" Modernism themselves prefer to have their religion known by the euphemism "Neo-Orthodoxy" (New Orthodoxy). Actually, Barthianism is an abortive attempt at a *synthesis* between the old Modernism (Religious Socialism), which faced complete bankruptcy, and classic orthodoxy or historic Christian faith. It is, precisely for this reason, one of the most dangerous of all false religions today.

An excellent little Missouri Centennial publication, *This Church of Ours for Times Like These*, was issued by Concordia Publishing House in 1947, and all of our pastors were supplied with a free copy of it. From this publication, the position which our synod, and also our St. Louis faculty in particular once occupied over against the heresy of Barthianism ought to be pretty well known among us. President Behnken wrote a preface to this publication, in which he urged our pastors to study it and to make it a subject of discussion at conferences. Under the heading "*Barthianism, Liberalism in New Manifestation*," Prof. J. T. Mueller of our Concordia Seminary in St. Louis has in this publication well characterized Barthianism (pp. 18-20), as follows:

"The God of Barth is not the God of Holy Scripture. . . ."

"Barth egregiously intermingles Law and Gospel and proclaims neither the Law in its full severity nor the Gospel in its whole sweet graciousness. . . ."

"Barth's doctrine of sin is not that of Scripture. . . ."

"There is in his message no clear doctrine of salvation by grace through faith in Christ. . . ."

Concerning the Barthian doctrine of Holy Scripture, Prof. Mueller says more particularly (and rightly):

"One of the basic errors of Barthianism is its repudiation of the *Schriftprinzip*. [This means the Scriptural principle which we have set forth in an earlier article of this series in the words of the Lutheran Church's Formula of Concord: that the Holy Scriptures are the pure, clear, fountain source of all that the Church believes, teaches, and confesses, and therefore the only true standard by which all teachers and doctrines are to be judged.] Barth welcomes higher criticism, for he does not identify Scripture with the Word of God. In unmistakable terms he rejects the *Sola Scriptura* of the Reformation. To Barth the Word of God is God's voice heard directly in His (oral) revelation to the Apostles and Prophets; indirectly, in the written records of that revelation (the Bible); and still more indirectly, through Christian preaching. Barth's doctrine of the Word of God therefore belongs into the field of mysticism and enthusiasm. His doctrine of revelation (or the Word of God) subverts Scripture as the sole foundation of faith and puts in the place of objective Christian truth (Holy Scripture) man's subjective impressions of what God specifically reveals to him. (Cp. A. B. Hoyle, *The Teaching of Karl Barth*, p. 250ff; H. R. Mackintosh, *Types of Modern Theology*, p. 250ff.) Barth is an out-and-out SCHWAERMER." (Our emphasis.)

To this we may add, from Barth's *Christian Dogmatics* (Vol. I, 2, p. 565) his own words concerning this matter: "The Bible is all the way through fallible human words." It may not be amiss to add also already at this point that it is Barth's doctrine of revelation that has enthralled Professor Martin H. Scharlemann of St. Louis.

Dr. Mueller also adds the pertinent comment: "It is a common fault of Barthians that they speak in terms so obscure and ambiguous that it is difficult to tell what they really mean." However, quotations like the above leave no doubt as to the unscripturalness of their teaching.

A longer series of articles by Dr. Theo. Engelder on "The Principles and Teachings of the Dialectical Theology" (Barthianism) appeared in 1936, beginning on page 81 of the CTM of that year. These articles ought

to be read, or re-read, especially by our pastors, today.

Emil Brunner

Since the LW in connection with Barth refers also to (Emil) "Brunner, and other neo-orthodox theologians," we shall here at once quote Prof. J. T. Mueller's estimate of this theologian (Brunner) as it is to be found in the little publication already referred to (p. 20):

A leading follower of Barth is Emil Brunner, whom John Newton Thomas quotes in *Theology Today* (July, 1946, p. 161ff) as follows: "Hence the word of Scripture is not in itself the Word of God, but of man." The same article also reports this: "On Oct. 10, 1946, Dr. Brunner spoke to perhaps 300 students in Princeton Seminary. According to several of those present who took notes he declared: 'The Bible contains a lot of statements of facts, of ethics, and of doctrines that are in contradiction to knowledge we have gained otherwise . . . there can be no harmony of the Gospels. That is bunk, dishonesty.' Again: 'I read great portions of the Bible that do not speak to me, and they are not the Word of God.' Again: 'Historical revelation is dependent upon whether the historical revelation causes us to respond or not.' That means, the historical revelation in the Bible is the Word of God only when it causes a person to respond to it; otherwise it is not. But that again, in the final analysis, means the total rejection of the Bible as the source and norm of faith and life and the substitution of subjective experience as man's *principium cognoscendi*."

Bultmann and Pike

Other "neo-orthodox" theologians, to whom the LW next refers, are Pike and Bultmann. Our synodical organ, the *Lutheran Witness*, cites the insistence of the very left Rev. Bishop James A. Pike of California (Episcopal) who has recently gained wide notoriety by his efforts to popularize this kind of theology, that the Gospel "is largely communicated by means of a myth," "a form" used to express "complicated and difficult truth." The *Lutheran Witness* then adds the cryptic comment: "Shades of Bultmann!" without indicating to its readers whether what Bultmann and Pike write is to be regarded as good, bad, or indifferent, and as a matter

of fact part of the "theological problem" which the LW professes to find in such questions as "What is the nature of the Word of God?" etc.

Rudolf Bultmann is a disciple of Barth in Germany whose theology has largely superseded that of his erstwhile master in accordance with the proverbial saying that the last error shall be worse than the first. His theology is known as the theology of "demythologization." From the blasphemies which Pike has been pouring forth in the ecclesiastical and secular press anyone hitherto unacquainted with the nature of this heresy should by now know sufficiently what sort of spirit one is dealing with in it and in "Neo-Orthodoxy" in general. The Apostle Peter expressly protests on behalf of himself and his fellow apostles that they did not follow *sophisticated myths* (the exact Greek words, rendered "cunningly devised fables" in the AV). Nevertheless, "demythologizing" theologians like Bultmann and Pike do regard the Bible as a book written largely in the form of myth. They pretend to extract obscure truth from it by "demythologizing" it and removing from it what is allegedly not factual through their "interpretative" method. Most of us would seem to be rather helpless apart from such expert "Biblical" scholarship in the very matter that concerns us most in life and death — our Christian faith and its foundation! But we take comfort from the fact that our Lord prayed: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!" (Matt. 11:25.)

Later, as we have seen, the *Lutheran Witness* reports Dr. A. O. Fuerbringer as adding to those already named, as "dynamic teachers and authors," Paul Tillich, Reinhold Niebuhr, and John Baillie. The former two are German-born philosopher-"theologians" who were imported to our own country and enlisted among the faculty of notorious Union Theological Seminary in New York. The first-named among them is retained there on a retirement basis while teaching at Harvard. To him (Tillich) just about everything, even God Himself is a "symbol." Baillie is an English theologian of the same stripe as the others named. It is from him and largely in his very words that Dr. Scharlemann has passed on the ideas of "contemporary" theology as his own work in his essays.

Reinhold Niebuhr

It will no doubt be well here still to add what Dr. J. T. Mueller has written concern-

ing Niebuhr's views in particular and, in summary judgment, about "Neo-Orthodoxy" in general in the days when this modern philosophy was still unanimously abhorred by our St. Louis faculty as the evil that it is. Dr. Mueller writes, in *This Church of Ours*, p. 20:

"The same article (an article by John Newton in *Theology Today*, July, 1946, p. 161ff) quotes Dr. Reinhold Niebuhr of Union Theological Seminary, New York, as saying in his *Nature and Destiny of Man* (Vol. I, p. 267): 'The problem of the relation of man's essential nature to his sinful state unfortunately has been confused in the history of Christian thought by . . . the literalistic error of insisting upon the Fall as an historical event.' Again: 'When the Fall is made an event in history rather than a symbol of an aspect of every historical moment in the life of man [let us interrupt to call attention to the fact that we here have a bit of Tillich's 'existentialist' *symbolism*], the relation of evil to goodness in that moment is obscured' (Vol. I, p. 276). This means that Niebuhr does not believe the Biblical record of the Fall of man to be literally true. It is important for us to note this, since today Princeton Theological Seminary is one of the strongholds of Barthian thought, and *Theology Today*, which is edited by Dr. John Mackay, president of Princeton Seminary, is disseminating Neo-Modernism throughout our country. But *Neo-Orthodoxy is not the solution of the problem of giving to our preplexed world the Word of God, since it is itself only a new form and manifestation of Liberalism.*" (Our emphasis.)

The ULCA

We have already called attention to the position of the United Lutheran Church of America in this matter, and to the *Lutheran Witness* reference to it. (Cp. *ULCA Gives Up the Ghost* in June CL). Without adverse criticism, this official organ of the Missouri Synod, the *Lutheran Witness*, cites the ULCA's outright rejection of the verbal inspiration of Holy Scripture as it has recently appeared in its Muhlenberg Press publication, *Conversation on Faith*. We have reviewed this publication in the June issue of the CL and we have there shown that the United Lutheran Church has as a result of its rejection of Scripture as the verbally inspired Word of God, with this publication abandoned the historic Christian faith and completely capitulated to Modernism in its current form of Existentialist Philosophy. Its publication

admits as much when it alleges (p. 22) that the Bible "speaks of a kind of knowledge which modern philosophy, following Kierkegaard's lead, tries to indicate by the term 'existential.'"

To what has been said in our review of the recent ULCA publication referred to we here wish to add the following. As stated in the LW article concerning this matter, in the ULCA view of things "God reveals himself in the history of living men, and only he who meets this history as a living man can recognize in and behind this human history the history of the divine revelation." (*Conversation on Faith*, p. 28.) Please note that "the history of the divine revelation" here spoken of is said to be recognized "*in and behind*" human history. These words are not carelessly chosen; on the contrary, they are most significant. Sometimes this "history of the divine revelation" is said to be met "where God's time and man's time intersect," or, it is said to consist of "supra-historical events." Somewhat more deceptively, it is sometimes referred to by the German term *Heilsgeschichte* (story of salvation). Deceptively, we say. For *Heilsgeschichte* is then not used in the ordinary sense of this word (the *history* of salvation as we know it to have taken place amid the ordinary course of human events), but rather in the peculiar Barthian sense of *unhistorical* "story." This is Barth's deceptive distinction between *Historie* (history) and *Geschichte* (story, of what may be supposed to have happened). When one "recognizes" such a "revelation," *in and behind* human history, he is said to have experienced modern theological philosophy's "existential encounter." Such is Barth's mystic enthusiasm (*Schwärmerei*) concerning revelation. In this theological "science" the Bible is said to be essentially *a record and witness of certain acts of God* which were quite meaningless by themselves but which become "events" through their being given theological significance by their *interpretation* through specially illumined men. The recital of these acts can therefore, it is said, serve as a *medium* of revelation; and thus the Bible can become "the Word of God" to any given individual. It is flatly denied that the Bible itself is a revelation; that it is, as such, the Word of God in this historic (and self-asserted) Scriptural sense, and absolute truth in the universally accepted sense of factual inerrancy in all that is said therein. The ULCA publication under discussion expressly says (p. 28) that "the revelation of God in this world does not

appear in a collection of timeless communications and decrees [the Bible as such], which man can then utilize as a 'God between the covers of a book,' exploit like an infallible medicine cabinet, or consult section by section like an eternally valid statute book." (Over against which cp. e.g., Rev. 3:9; I Pet. 1:25; Ps. 93:5; 19:8; 119:12; Isa. 8:20!)

This is Existentialism; this is Dialecticism or Barthianism. And it is this that is most effectively destroying Christian faith in churches throughout the world today. This "new" modern philosophy is a dreadful characteristic of this last little season of Satan in which we are living.

Is the Missouri Synod being spared in this Controversy Concerning the Word of God? The answer to that question will be given in subsequent articles in this series, in which it will be shown to what an extent this controversy has been permitted to worm its way into our church through the Barthian theology of Prof. Martin H. Scharlemann of St. Louis, which remains officially unrepudiated to this day.

● Correspondence between the CLPB and the President of Synod

So that our readers may have the facts of the matter for themselves, the Confessional Lutheran Publicity Bureau has been publishing correspondence initiated by it between itself and the President of the Missouri Synod with a letter dated Aug. 31, 1960. This long drawn out correspondence concerns a request made by us for a meeting with the President for the purpose of showing the Scriptural unacceptableness of a settlement of the Scharlemann Case proposed in the President's letter to the clergy under date of Aug. 22, 1960. The June issue of the CL brought this correspondence down to a letter dated April 10, 1961. Here is its continuation up to the time of this writing.

May 5, 1961

TO:

The Reverends A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District Presidents: The Reverends O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary, St. Louis: Drs. A. O. Fuerbringer and Arthur C. Repp

The Members of the Board of Control, Concordia Seminary, St. Louis: The Reverends Fr. Niedner and Gerh. Nitz

Dr. Martin H. Scharlemann

The Vice Presidents of Synod: The Doctors O. R. Harms, R. Wiederaenders, George W. Wittmer, Arthur C. Nitz

Dear Brethren:

Your letter under date of April 10, 1961 was duly received.

At the meeting of Synod's College of Presidents Wednesday, May 3, I presented the suggestion that the Vice Presidents and I would propose to you that we meet with you for the purpose of discussing with you the letter which I addressed to the pastors and teachers of Synod, August 22, 1960, concerning the status of Dr. Martin H. Scharlemann. The College of Presidents agreed to this.

It is our understanding that you will then show us the courtesy and agree to meet with the men whom I have mentioned repeatedly in my previous letters for the purpose of discussing with you

Matthew 18 and its application in reference to Publica Doctrina

The Law of Christian Love as Brother Ministers to Brother

Leader: A member of the Praesidium Committee
It is planned that there will be:

- a) A presentation
- b) A discussion

The date of this meeting will be determined later, but it *must* be held.

Since there are five of us in Synod's Praesidium, we kindly request that five of you meet with us. Since we shall meet *as brethren* there is to be no tape recording of the meeting.

We suggest that the Reverend Arthur C. Dahms serve as chairman of the meeting.

May God graciously grant His Holy Spirit to guide us in our discussions.

Yours in Christ,

J. W. Behnken

May 7, 1961

Dr. J. W. Behnken
210 N. Broadway
St. Louis 2, Mo.

Dear Dr. Behnken:

Your letter of May 5th in answer to our letter of April 10, 1961, I received yesterday. I spent considerable time and money telephoning my men regarding a meeting with the Praesidium men.

Since we had no answer by May 4th several men have made their commitments for the week of May 22. This was not done to evade any meeting with you, but under pressure of their pastoral schedules.

I shall have five men to meet with the five men of the Praesidium. However, I regret that we can not meet on May 23 and 24.

Will you, therefore, at your earliest convenience give us a date, also the time and place, for the meeting of the five and five.

Memorial week does not seem like a good week to me because of the travel involved. May I suggest that you consider any date after the first Sunday in June. Let me know as soon as possible that I may inform my committee to be ready to meet with you.

I had a strenuous week and weekend, which I am supposed to avoid, and, as I told you in the Chicago meeting, I shall be out of the city the three days before Ascension Day for needed relaxation.

Can you give me an answer by the end of the coming week?

With fraternal greetings I am

Very truly yours,

A. C. Dahms

May 11, 1961

Dear Brother Dahms:

Herewith I wish to acknowledge receipt of your letter under date of May 7, 1961.

You refer to the fact that I had not answered your letter by May 4. From the contents of the letter it must have been evident to you that we had discussed this matter with the College of Presidents. For the next two days the Board of Directors met. Between meetings I addressed the letter to you and offered the suggestion which I had made to the College of Presidents.

I regret very much that the fact that you did not receive my letter until May 6 prompts you to say that it will not be possible for a meeting on May 23 and 24. You feel that Memorial Week is not a good week because of the travel involved. Next you suggest the week after June 4. However, the month of June is the month of conventions. It will simply not be possible for all the Vice Presidents and me to be together during that month. This holds true also for the first week of July.

After checking with Doctor Oliver R. Harms for a suitable date, I am now suggesting that we meet in Chicago on Friday and Saturday morning of July 28 and 29. This means that we shall meet right after the Fiscal Conference. Since the Vice Presidents attend the Fiscal Conference, it will mean that the men from the West Coast and Southwest will not have to make an extra trip. If we close by Saturday noon, they will be able to return home for their services on the last Sunday in July.

I sincerely hope that the men of the Confessional Lutheran will agree to the suggested dates of the meeting.

With kindest personal greetings,

Fraternally yours,

(Signed) J. W. Behnken

May 29, 1961

Dear Dr. Behnken:

As advised in a letter by Pastor Dahms of May 7, and as has always been our desire since we first wrote you requesting this on Aug. 31, 1960, we are ready to meet with you for the purpose of showing the Scriptural unacceptableness of the Scharlemann case in your letter of Aug. 22, 1960. This meeting is to be held on the basis of agreements mutually reached on Feb. 24, when three of us spent an afternoon with you and two of the vice-presidents for the express purpose of coming to such agreement. It was agreed that there be a neutral moderator (Pres. Zimmerman of Seward was acceptable to both sides for this purpose) and a taperecording of the meeting. We expect these agreements to be honored, because we are brethren. Reasons for the recording have been detailed in our letter of Dec. 30 and were also discussed in our meeting with you on Feb. 24. We shall be prepared with tape-recording equipment in case you should for any reason have difficulty

in arranging for this. We have no objection to your having the four vice-presidents at your side, and we shall in accordance with your wish as expressed in your latest letter to us limit ourselves to an equal number. As stated repeatedly in past letters, we shall be prepared with a succinct statement, which we shall present when we meet.

In this connection we wish, in all brotherliness, to call your attention to the following facts. You have recently stated (April 26, 1961): "From the fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that we (the President and Vice-Presidents) were not in agreement with the doctrinal position which he espoused in his papers." You have at the same time stated: "When the Vice-Presidents and I met a number of times with Dr. Scharlemann, and when he told us that he had undergone a 'change of mind and heart,' and when he and others were asked whether this could be sent out in a letter to our people, at least three times, then there was nothing for us (the President and Vice-Presidents) to do but to believe that he had undergone a change of mind and heart and that his former position was untenable."

Prof. Scharlemann himself says (April 6, 1961): "With regard to the question of the essays. These have not been withdrawn." He at the same time explains that his "change of mind and heart" refers but to *one thing*: he consented to continued use of the word "inerrancy" when he saw in certain discussions (among these, discussions with the *Praesidium*) that the word ("inerrancy") is being understood in our midst to mean "*something different*," — that "inerrancy" is being understood as meaning not *inerrancy*! He has stated that this and nothing more is what is involved in your letter of 8-22-60. His full statement regarding this matter is as follows: "Dr. Behnken's letter is quite clear, it seems to me. It says that I once suggested that we ought to get rid of the word 'inerrancy' because it is a misleading term. When I saw, however, that the word is usually understood in our midst to mean something different, I changed my mind. Nothing else is involved as far as I am concerned." In his statement on this matter in your own letter of 8-22-60 the St. Louis professor has explained that it was as a matter of fact discussions with the *Praesidium* (and others) that led him to such a conclusion (that the word "inerrancy" is being understood as meaning *something different*!) And he has right there in your letter defined inerrancy as meaning something different when he explains that the term stands for "the complete truthfulness and utter reliability" of every word in Scripture. From his essays, concerning which he insists that "these have not been withdrawn," it is incontrovertible that the terms "truthfulness and utter reliability," too, in Dr. Scharlemann's usage must be understood as meaning *something different*, so that the hearts of the unsuspecting are deceived thereby (Rom. 16:18). After documenting his false definition of the term "inerrancy," Prof. Scharlemann in his statement concerning this matter in your letter, immediately goes on to say with emphatic finality: "And I, for my person, want no part in any activity which would destroy this view of the perfection and majesty of the Scriptures." (Our emphasis.) Yet you say in your letter: "Brethren, we (the President and the Vice-Presidents) are thankful that God led Dr. Scharlemann to speak as he did." Etc.

We are sure, President Behnken, and we shall continue to show before all the world, that we have always understood Dr. Scharlemann correctly, from the day that most of us who are signatory to this letter (inclusive of the editor of the CL) met personally with Dr. Scharlemann, as we did on two occasions, to hear out of his own mouth his destructive views and his denunciation of our synodical position; this goes back to the earlier part of 1959. If you and the Vice-Presidents should now find that you have misunderstood the professor, you may in accordance with your widely publicized principle want to get together with him again. In a contrary case we certainly cannot be blamed for pointing out that you know that Dr. Scharlemann himself alleges that the "change of mind and heart" reported by you in your letter of 8-22-60 (with respect to Dr. Scharlemann's consenting to the use of the word "inerrancy") rests on his having seen from discussions with you (and others) that the "inerrancy" is being understood to mean "*something different*" than *inerrancy*; and that *nothing else is involved* as far as he is concerned. We trust, President Behnken, that we may not have become your enemies because we tell you the truth. (Gal. 4:16.)

Assuming that agreement should be reached in a first meeting as to what is true and what is false doctrine in this matter (which we hope and pray for), we expect agreements already reached as to a neutral moderator and a tape recording to be honored also in any subsequent meeting. As stated in our letter of April 10, we would in any such meeting not be limited to any one of Dr. Scharlemann's numerous documentations of his position, but insist on our evangelical right to deal with all of them.

Also, we repeat, it is essential that we have prompt information on the matters mentioned in our letter of April 10 in order that we may be assured that all parties to the projected meeting are dealing in good faith. Your last letter contained no such information.

We are confident that we shall continue to enjoy the gracious guidance of God's Holy Spirit if we but follow His revealed Word, where alone such guidance is to be found. Assuring you that we shall continue to do this, we remain

Yours in that spirit,
The Executive Staff of the CLPB
by (signed) A. C. Dahms

● Resolutions of the Free Conference

Following are the first five resolutions of the State of the Church Conference held in Milwaukee on May 15 and 16. (See report of the conference in the June issue of the CL.) We hope to publish the remaining resolutions in our next issue. — CL.

Resolution No. 1 — Brief Statement

WHEREAS, In Its Constitution adopted in 1847 Synod established its confessional standard: Article II, namely:

Synod, and every member of Synod, accepts without reservation:

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and practice;
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit; the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord, and

WHEREAS, In the year 1894 and again in 1956 Synod reaffirmed its confessional standard in its Articles of Incorporation; Article II — Objects:

- a. To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and remain true to the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine; and

WHEREAS, Synod adopted the *Brief Statement of the Doctrinal Position of the Missouri Synod* in 1932, and explicitly declared that it correctly presents the doctrine of Holy Scripture and the Confessions;

- in 1941 "... we do not mean to dispense with any doctrinal statement made in our Brief Statement, — for we believe that it correctly expresses the doctrinal position of our Synod. . . . Unanimously-adopted" (Proceedings 1941, 304f.),
- in 1947 "... 'That our Synod again declare that the Brief Statement correctly expresses its doctrinal position.' 'It was resolved that the Brief Statement, adopted by Synod in 1932, be incorporated in the official *Proceedings* of this convention.' (Proc. 1947, 476). Report of Committee on Doctrinal Matters: . . . Synod has again declared its doctrinal position by unanimously re-affirming its loyalty to the Holy Scriptures, the Lutheran Confessions, and the *Brief Statement*." (P. 524.),
- in 1956 "... That we reject any and every interpretation of documents approved by Synod which would be in disagreement with the Holy Scriptures,

the Lutheran Confessions, and the *Brief Statement*." (Proc. 1956. 546); and

WHEREAS, The pastors, teachers, and professors of Synod at the time of their ordination and installation pledge themselves to be faithful to the Holy Scriptures and to the Lutheran Confessions (. . . "solemnly pledge to the Scriptures as the inspired and inerrant Word of God and to the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures . . ."); therefore be it

Resolved, That the State of the Church Conference memorialize Synod in convention assembled in 1962 to amend Article II of the Constitution of The Lutheran Church — Missouri Synod by adding the following:

3. The Brief Statement of the Doctrinal Position of the Missouri Synod, as a true and unadulterated statement and exposition of the Word of God.

and instruct and direct the appropriate officers, upon adoption of this amendment as provided in the Constitution, to make all necessary changes or additions in other articles of the Constitution, in its By-Laws, in Synod's books of forms, and in its Articles of Incorporation to bring them into consonance with the amendment; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 2 — Correction of Error

WHEREAS, God gives no one the right to promulgate "exploratory" or speculative teachings which are not in accord with His revealed Word (Isa. 8:20; Jer. 23:28-32; I Tim. 6:3-5); and

WHEREAS, Some members of Synod have publicly challenged or denied such teachings of Scripture as these:

- 1) That the early Old Testament patriarchs knew and believed that there is only one God and that He is Triune;
- 2) That Holy Scripture is in all its parts and words the revealed Word of God, factually precise and infallible;
- 3) That there will be a resurrection of the flesh and that the soul continues its existence after death;
- 4) That orthodoxy is attainable in this life; and

WHEREAS, Such challenges or denials of Holy Scripture's clear teaching have not in all cases effectually and finally been corrected and repudiated up to this time; therefore be it

Resolved, That the State of the Church Conference fervently pray that the Lord of the Church will still in mercy lead our Synod in faithfulness to His Word and give wisdom and strength to our synodical officers to conserve the pure teaching of Holy Writ; and be it further

Resolved, That this conference request the 1962 convention

- A. To direct all officers, boards, and committees to whom Synod has delegated responsibility for doctrinal supervision (Constitution, Art. XI, B, 1-3; Art. XII, 6-8; By-Laws 4.101, 5.23, 5.25, 6.39a, 6.75, 6.83, 6.165a, 11.23a) faithfully and diligently to discharge their duties to maintain Synod's doctrinal standard, Const. Art. II; and
- B. Likewise to direct the officers responsible for carrying out the directives cited promptly to secure the retraction, because of the errors they contain, of the articles and essays "God Is One" (Luth. Quarterly, Aug. 1959), "The Bible as Record, Witness and Medium" (N. Ill., April 1959), "Revelation and Inspiration" (Western District, Oct. 1959), "Resurrection of the Body and Immortality of the Soul" (Seminarian, March 1958), and such other articles, and public teaching as have been and need to be protested against on Valid Scriptural grounds; and that, if such retractions are refused, the officers proceed without delay to apply the synodical discipline prescribed in the By-Laws cited; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 3 — Matthew 18
[And the Law of Love — CL]

WHEREAS, Our Lord has specifically committed to each congregation of Christians the duty and authority to carry to conclusion the steps of discipline set forth in Matt. 18, and has accorded no such authority to others; and

WHEREAS, In the Lutheran Confessions we have with one voice agreed: "For where

the sin is public, the reproof also must be public, that every one may learn to guard against it" (Book of Concord, C.P.H., 1952, p. 188, the Large Catechism, the 8th Commandment); and

WHEREAS, On the other hand, Synod is a confessional organization which has the right to establish standards of membership in it and has the duty to its members to enforce those criteria of fellowship; and

WHEREAS, Scripture clearly teaches in I Tim. 5:20 and Gal. 2:11.14 that in instances of public sin public rebuke is in order; therefore be it

Resolved, That

- 1) We recognize that there is a distinction between congregation discipline (Matt. 18) and the discipline properly exercised by a synodical body for the maintenance of the confessional standard upon which membership is conditioned;
- 2) It is not Scripturally legitimate to *require* the application of the first two steps of Matt. 18 in the case of public sin within a congregation or in the application of synodical discipline to instances of public error;
- 3) We reject appeals to a vague and formless "law of love" unsupported by clear Scripture, and we maintain that the use of such appeals is not permissible to justify failure to practice truly evangelical synodical discipline;
- 4) We hold that it is the responsibility of officers of Synod to carry out synodical discipline in accord with the Constitution, Articles III, 1.8, VI, XI, XII; and be it further

Resolved, That we prayerfully petition Synod in its 1962 convention to reiterate its agreement with the principles set forth above; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 4 —
The Theology of Fellowship

WHEREAS, In such passages as Matt. 7:15; Rom. 16:17, Titus 3:10; II John 9-11; I Tim. 6:3-5; II Thess. 3:14; II Cor. 6:14-17; Holy Scripture in broad inclusive terms forbids

church fellowship with individuals and groups who hold to error; and

WHEREAS, The Lutheran Confessions speak in the same fashion (Smalcald Articles, Trigl. 516; Formula of Concord, Trigl. 1061); and

WHEREAS, Our Synod has so understood and applied these passages and has repeatedly recognized and declared that they apply to pulpit-, altar-, and prayer-fellowship

(Cf. e.g., Dr. Schwan, Syn. Proc. 1867: "Accordingly, unity in faith is an absolutely indispensable prerequisite for church fellowship." Syn. Proc. 1881, 31: "We tell everyone who champions a different doctrine among us . . . : We do not belong together. . . . We can no longer walk together. Hence, we can no longer pray together." Brief Statement 1932: "We repudiate unionism, that is church-fellowship with the adherents of false doctrine." St. Louis Faculty on Prayer-Fellowship, 1941: "All texts in which we are warned against false teachers and their false doctrines, as Jer. 23:31, 32; Matt. 7:15; Rom. 16:17; Col. 1:8, 20-22; II Tim. 4:2-4; I John 4:1, forbid pulpit-fellowship, altar-fellowship, and prayer-fellowship with the heterodox." Proc. 1941, 303 ". . . it is understood that no pulpit-, altar-, and prayer-fellowship has been established between us and the American Lutheran Church."); and

WHEREAS, "The Theology of Fellowship," prepared by a committee within The Lutheran Church—Missouri Synod, in Part II limits the scope and applicability of a number of the aforementioned passages without Scriptural warrant and proposes a novel exposition of some (cf. p. 40, "false prophets . . . are men who falsely claim to be prophets, that is *inspired* [emphasis added] spokesmen for God"; doctrine . . . cannot be simply equated with any formal system of doctrine or *with any individual unit of such a system* [emphasis added]; P. 45 on Rom. 16:17-18; Matt. 7:15); and

WHEREAS, The document denies the specific applicability of *any* passage of Scripture to an erring group (P. 41, "The apostolic indicatives and imperatives cannot be automatically transferred to present-day confessional-organizational groups. Rather, their intent must be faithfully understood and brought to bear on the altered and complex contemporary situation"; and

WHEREAS, The Document replaces the clear objective injunctions of God's Word, which make the practice of fellowship dependent on unity in correct confession, with a

procedure that requires the ability to read hearts and to determine spiritual status apart from the confession made (P. 42); and

WHEREAS, The document repeatedly disparages "confessional-organizational forms of fellowship", e.g.,

P.42: "they should not be treated as absolutes, that is, defining with divinely ordained and final authority the limits within which Christian fellowship may be exercised and beyond which it dare not go." "They [Matt. 7:15; Rom. 16:17-18] must not, however, be applied to Christians in a confessional-organizational fellowship other than one's own."

and thus, in effect nullifies Synod's Constitution, Articles II (Confession), III-1 (Objects) and VI (Conditions of Membership) and eliminates a basic reason for the existence and continuance of a confessional synodical fellowship; and

WHEREAS, The document makes the permissibility of joint prayer contingent, for example, on probabilities ("probable effect," p. 45) and thus again, without Scriptural warrant, sets man's subjective judgment and guess as to probabilities over against the plain commands of God's Word; and

WHEREAS, The document in many places employs vague terminology; and

WHEREAS, The document, p. 46, 2, in substance employs the reasoning that the end justifies the means; and

WHEREAS, The tenor of the document is to remove all objective Scriptural criteria for church-fellowship, and to make its practice dependent, in reality, on a subjective evaluation of Scripture's 'spirit in general' and upon men's philosophizings and rationalizations; and

WHEREAS, The document in effect constitutes a repudiation of Synod's historic Scriptural position; therefore be it

Resolved, That the State of the Church Conference holds "The Theology of Fellowship" to be unsupported by Scripture and therefore rejects it; and be it furthermore

Resolved, That this free conference ask the 1962 synodical convention to repudiate the document for the reasons noted; and be it further

Resolved, That the officers of this conference be instructed to transmit a copy of these resolutions of "The Theology of Fellowship" to the President and the Vice-Presidents of

the Missouri Synod and to the President of the Synodical Conference immediately; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 5

Form and Function of Scripture

WHEREAS, Synod and we members of Synod hold and confess that the Holy Scriptures are verbally inspired, "in all their parts and words the infallible truth" (Brief Statement, 1); and

WHEREAS, The language of "A Statement on the Form and Function of the Holy Scriptures, adopted by the St. Louis Seminary faculty, is so imprecise and capable of erroneous interpretation, e.g., (emphasis added),

- 1) "The authors . . . chosen and *inspired*." Lutheran theologians have regularly pointed out that Scripture speaks of the fact that the *words*, not men, are "God-breathed," inspired.)
- 2) ". . . they record what God said and did in and through the historical events *as they present them*. In their words God discloses himself. . . ." (This does not inescapably declare that the words written by these men are inerrant and infallible.)
- 3) "These *human* inspired words give men knowledge of the mind and work of God. (Same objection. Why this curious "human inspired"?)
- 4) "The Scriptures express what God wants them to say and accomplish what God wants them to do. *In this sense and in the fulfillment of this function* they are inerrant, infallible, and wholly reliable. Their truthfulness, their infallibility *as the only rule of faith and practise*. . . ." (As far as they go these statements may be understood correctly, but they do not unmistakably include confession that the Holy Scriptures are "in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." Brief Statement 1).
- 5) "God Himself has spoken *in the inspired* words of the Scriptures." (This

statement does not include *all* of the words of Scripture); and

WHEREAS, It is the notorious practice of liberals to seize upon and use ambiguous phrases as a justification and cloak for their refusal to confess that Scripture in all its parts and words is inerrant and infallible, and phrases of this "Statement" could be used for that purpose; therefore be it

Resolved, That the State of the Church Conference memorialize the 1962 synodical convention to declare that "A Statement on the Form and Function of the Holy Scriptures" is not acceptable because of its lack of clarity and dubious expressions; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

☉ Let's Clear the Air!

The entire Lutheran world has been given the impression that the one consuming reason for discussions by Missouri with the ALC and the NLC was to bring about closer and closer cooperation until "unity" is accomplished. However, this was played down by Pres. J. W. Behnken at the recent meeting of the Synodical Conference. It was said that membership in the NLC and LWF would appear to be extremely remote for Missouri.

The next point was stressed repeatedly by Dr. Behnken and others of the upper echelon: "We must *witness*; we must *witness* to the truth of God's Holy Word." And this is the reason (so we were told) why Missouri will continue talks with the heterogeneous ALC and NLC. "We must bear witness to the truth!" I Peter 3:15 was quoted:

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

When did the ALC and the NLC ask Missouri to come to them and *witness* to the reason for our Hope?

And one more thing. If Missouri is really to bear witness to the truth, isn't it highest time that it answer *for itself* the question, What is truth? Missouri's faith and its very foundation have been challenged by Professor

Scharlemann of St. Louis. Isn't it imperative that this fateful issue be settled in our own midst before we venture to witness to the "truth" before others?

Contributed by John M. Rhame
(a layman)

☉ The True Ecumenical Council

"God's Word is the true infallible ecumenical council; for it is the great council of all prophets and apostles, in which the judicial voice of Christ Himself always, as often as we ask it for advice, gives us an unequivocal answer."

Walther, *Brosamen*, p. 458.

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☉ What Our Readers Say

"This is just a note to thank you for sending the *Confessional Lutheran* (May issue); I appreciate it. I am thankful to the Lord of the Church for your work in His behalf — we praise Him for raising up voices that will cry out in defense of His Holy Word. It is not always popular to oppose what is falsely called 'progress' in the visible Church, but our Savior warned us that we were not to be popular, but rather faithful, continually on our guard against any tampering with His spiritual truth. Keep up your good work! Out here on the west coast we are somewhat removed from the heart of our beloved synod and must depend on you to help give us a clear and accurate picture of what is going on. May the Lord continue to give His Church faithful witnesses to His Word! — Southern California (Pastor).

"Hear, O heavens, and give ear, O earth; for the Lord hath spoken.' That is and must remain our battle cry. That is the device emblazoned on our banner. If ever our synod should no longer hold this banner aloft, her fall would not be imminent but would already have set in, and she would be fit only to be cast away as insipid salt that no longer serves but only deserves to be trodden under foot.' (Walther.) Quoted in *Scripture Cannot be Broken*, by Engelder." — Pastor, Iowa East.

"I read an older copy of the *Confessional Lutheran* while visiting friends in California this past winter. Very, very interesting. If the January, February, and March (1961) issues are available, I would appreciate receiving also them. Also any other copies until my subscription starts. I just don't want to miss any." — Layman, Iowa West.

"Please enter our subscription to the *Confessional Lutheran*. We just came upon this magazine, and you can't imagine how grateful we are that some of our members are insisting on continuing in the true doctrine. . . . We haven't even been informed about anything, and what questions we ask of the *Lutheran Witness* are answered in a way that tells us that Dr. Behnken and our sacred leaders are having the situation well in hand. We would appreciate any advice you can give in regard to ministerial training that remains with the faith and beliefs our synod had and now is losing. We have a son who wants to enter upon the study for the ministry." — Layman, Oregon.

"Until someone handed me some back copies of the *Confessional Lutheran*, I didn't realize that this modernistic move was Synod-wide. I thought it was merely a local situation. Now I realize why it has been in vain for me to fight this condition in our local congregation. I am 100% in agreement with the *Confessional Lutheran*." — Parochial School Teacher, West Coast.

"The *Confessional Lutheran* has enlightened me on the strife within our Synodical Conference. I am a member of the E.L.S. and have seen many of our pastors leave. I am so grateful there are still conservative and truly orthodox pastors within our midst who are not afraid to challenge those who are so liberal. May the Lord richly bless the work you are doing. I am sending a check of two dollars for a subscription." — Mrs. . . . , Minnesota.

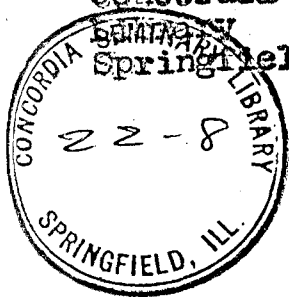
"I am enclosing my check for \$5.00 for renewal of my subscription to the *Confessional Lutheran* and would also like to have you send this magazine to the following address: . . . I think very highly of the work you are doing in the Missouri Synod in the interest of pure doctrine, and I try to send the CL to a different friend each year to help broaden their knowledge on doctrinal and synodical matters." — Miss . . . , Wisconsin.

"Enclosed is my contribution of \$5.00 to the great cause. I think you people should be commended for the fine job of alerting people in synod. Pastor . . . , a close friend of mine, said this of the CL recently: 'When the history of these times is written, an honest historian will doff his hat to these men of the CL who have with great courage faced the smear artists in our church and who have contended for the truth at great personal sacrifice. These men have borne "the heat of the day."' I concur with him and wish you all God's richest blessings and success in your work." — Layman Michigan.

"We are sure that it would please . . . much more if we would make a contribution in his memory than to order a bouquet of flowers for his funeral. We have therefore sent the family a check for ten dollars as a memorial wreath in his name." — Illinois. (Note: We are ready to supply Memorial Wreath cards on request.—CL.)

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"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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⊙ Prayer of a Christian Steward

The words of Prime Minister Nehru of India, written after India had won her freedom, have meaning for all of us. He noted that during the struggle there were extremists who sought to turn India into a bloody battlefield. They threatened the security of

the nation and nearly turned it down the communist road of violent revolution. "Frightened by this development," Nehru wrote, "the moderate elements dropped out and sought safety in seclusion."

* * *

The moderates, whose sanity and wisdom were the hope of India, took refuge in retreat,

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Contributing Editors.....Rev. A. V. Kuster, B.D.
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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forseke it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112. 114.

refusing to risk involvement in struggle. It
is a common failing of the comfortable. When
issues need to be faced, we escape if we can,
avoiding the risk of entanglement in struggle.
We would rather play safe than take hazard-
ous positions.

We cannot escape, however, for we are
involved in history, "bound in the bundle of
life," as the prophet wrote. We can retreat
into safety if we choose, but the safety is an
illusion. In our contemporary world there is
no such thing as an "innocent bystander."
What happens anywhere happens everywhere.

* * *

*Essentially we have to choose whether we
will risk voluntary involvement in the issues
of our time, standing for what we believe to
be wise and just; or we will accept the de-
cisions made by others who actively use their
influence, quite possibly in the interests of
themselves. Either we are ciphers, without
concern or influence, or we are a plus factor
in the interest of the common good. We are,
in any case, "bound in the bundle of life,"
and there is no exit.*

The above appeared under the heading,
"A Living Faith," by Harold Blake Walker,
in the *Chicago Daily News*, April 11, 1961.
How doubly true all that it says is of the
Church, and more particularly within our
own Lutheran Church—Missouri Synod today!

*Lord God, Heavenly Father, by Thy Holy
Spirit graciously teach us to exercise respon-
sibility in our church, using all of our oppor-
tunities wisely toward helping to decide the
issues of our time, as good stewards of Thy
grace. We ask in Jesus' Name. Amen.*

☉ Luther Says: Concerning the Beginning of All Love

"The Word is so far beyond criticism,
that not the smallest letter in the Law and
in the divine promises is in error. Therefore
we must give in to no sect, not even in the
tiniest part of Scripture, even if they con-
stantly slander us and cry out that we violate
love through our insistence on the exact
words. For the beginning of all love is this,
that the right standard remains. If this can
be gained in no other way, then love must
be violated. Yes, if there were anything
greater than love, this too would have to be
violated, in order that the Word might re-
main pure. But if the purity of the Word
and the right standard remain, then I will
gladly in love bear with the life and the
weakness of the brother."

— Complete Works, St. Louis Edition,
Volume V:398; emphasis added.

● A Paradox Concerning Peace

"Ef you want peace, the thing you've gut tu du

Is jes' to show you're up to fightin', tu."

(James Russell Lowell, in *The Biglow Papers*, No. 2; heading supplied.)

● Professor Scharlemann's Subversion of the Doctrine of the Word of God

A Brief Resume of Modernism Within the Missouri Synod

(This is the fourth in a series of articles which has been occasioned by a nine-page "Special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961 in the Controversy concerning the Word of God within the Missouri Synod. The first article in this series appeared in the June issue of the CONFESSIONAL LUTHERAN. The second and third articles of the series appeared in the July issue. Other articles are still to follow.)

In announcing "A Brief Resume of Modernism within the Missouri Synod" as the subtitle of the present article we by no means wish to say that we intend in this article to treat all of the Modernism which is to be found within our church these days. This would be a Herculean task. For ever so much Modernism has been disseminated within the Missouri Synod within recent years and continues to be disseminated from day to day. Especially by various members of the St. Louis seminary faculty and its student journal, known as the *Seminarian*; at Valparaiso University, as borne out by its publication, the *Cresset*; and by younger "intellectuals" among its clergy, like Dr. Jaroslav Pelikan, who is a member of the (nominally Baptist) faculty of Chicago University's divinity school, and Dr. Martin A. Marty, who is an associate editor of the ultra-liberal *Christian Century*.

As announced in our main title, we rather wish at this time to limit discussion to the Modernism represented by the subversion of the doctrine of the Word of God by Prof. Martin H. Scharlemann of Concordia Seminary in St. Louis; and even then we wish to confine ourselves to a discussion of the defense of his teaching as it has appeared in the "Special Report — Theological Problem" in the *Lutheran Witness* of April 4 (1961) in the current Controversy concerning the Doctrine of the Word of God within the Missouri Synod.

Does Professor Scharlemann Understand Missouri's Position?

It may be well to point out at the very beginning how little the St. Louis professor seems to understand what the Missouri Synod believes, teaches, and confesses about the Bible. In its Brief Statement of its Doctrinal Position our synod declares: "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, *also in those parts which treat of historical, geographical, and other secular matters*, John 10, 35." This statement has been quoted by Dr. Scharlemann in a faculty paper on The Inerrancy of Scripture, with the emphasis, as it here appears, *by him*; and of this statement the St. Louis professor has then said that *as the statement reads*, it is "built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven." Similar statements are contained in other essays of the professor.

The Same Old Story

Does Dr. Scharlemann perhaps think he is saying something new and original?

In 1927 a certain Dr. Schneider from Germany, where Modernism was bred, visited a ULC divinity school. While here, he said: "God did not give the world a book complete, as if it had fallen from heaven. It pleased Him to send his written revelation [This is even more than Dr. Scharlemann admits concerning the Bible], as well as His Son, in the form of a servant, with all human and historical limitations."

Dr. Wm. Arndt, who preceded Professor Scharlemann in the chair of New Testament Interpretation at Concordia Seminary in St. Louis, commented as follows on Dr. Schneider's remark:

"It is the same old story. In order to attack the doctrine of verbal inspiration effectually, a caricature of it is placed before the reader, and when it has been distorted and twisted, the opponent, with an air of triumph, declares it objectionable and absurd. Who has ever maintained that God gave the Bible complete as if it had fallen down from heaven?" Etc. (It is one of the ironies of the present controversy that Dr. Scharlemann complains of "distortion" of *his* statements — without attempting proof!)

As a matter of fact, the very opinions which Prof. Scharlemann is voicing concerning the nature of the Bible, so altogether

contrary to what the Missouri Synod confesses about this matter in its Brief Statement of its Doctrinal Position, were already expressly rejected by Dr. Walther in the name of the Missouri Synod as long ago as in 1885. (*Lehre und Wehre*; cp. CL, Dec. 1960, p. 151f.)

Does Prof. Scharlemann Accept the Brief Statement?

We must here also point out the very obvious fact that since Prof. Scharlemann has thus directed himself specifically against the above cited statement of the doctrinal position of the Missouri Synod in the indicated way, the significance of his restrictive clause must be clearly discerned when he keeps insisting that he has *always* accepted and believed (what he regards as) "*the doctrinal content of*" the Brief Statement. (LW, p. 21.)

The Crucial Issue

Dr. Scharlemann says (LW, p. 15): "The crucial issue of our time, an issue raised by the noted Swiss theologian Karl Barth, is the concept of revelation, especially as it is related to inspiration."

We fully agree. Dr. Scharlemann (with others) has made this a most crucial issue within the Missouri Synod and the Synodical Conference today. On this issue the die is cast between the historic Christian faith and rank modernism as well as others who declare this issue to be merely a "theological problem."

"Revelation, Not Inspiration"? A "Problem"?

When the St. Louis professor goes on to contend, in thoroughly Barthian and generally modernistic fashion, that the "problem" is "revelation, not inspiration," we distinctly repudiate his contention as false, un-Lutheran, un-Christian, un-Scriptural teaching.

We do this on two counts.

First, because the issue is not a (theological) *problem* at all. (A mere theological "problem" wouldn't be crucial! The LW admits as much when it says, p. 22, that "the church cannot stand still and devote all its energies and resources exclusively to the pros and cons of a theological problem.") A *clear and basic doctrine of Holy Scripture* is at issue.

Second, when one distinguishes between revelation and inspiration as Professor Scharlemann does, he thereby betrays that he has a false doctrine of *both* revelation and inspiration. For inspiration, as taught in Scripture, is revelation!

The Insistent Testimony of Genuine Lutheranism

When Dr. Scharlemann, moreover, goes on to say, "Very little has been done by our church in this field" (LW, p. 15), we are compelled to ask: Does the professor know what he is talking about? We have on previous occasions shown most conclusively that wagonloads of clear testimony have been offered to the world by our church concerning the doctrine at issue (that the Holy Scriptures are, as such, by virtue of their verbal inspiration *the revealed Word of God*). This has been done from the time of the Reformation on, *also in the Book of Concord*, down to our own day. Not to become unnecessarily repetitious, we refer to our article "Dr. Scharlemann's 'New' Theology" in the *Confessional Lutheran* of December, 1960, pp. 149-152. In addition to the incontrovertible evidence which has there been documented, we here wish to refer to another article in the present issue of our journal which has been taken from the Concordia Publishing House work, *Fundamental Christian Beliefs* (1938), by Dr. Wm. Arndt. We want to emphasize that both the main title of this article ("The Scriptures") and its subtitles ("God Has Revealed Himself in Scripture" and "How God Has Revealed Himself in Scripture") are by Professor Arndt, who *clearly identified inspiration as revelation*.

Letting the Cat Out of the Bag

Professor Scharlemann himself has let the cat out of the bag.

The *Lutheran Witness* reports that the professor has acknowledged that "it was necessary" for him to "*tear down*" in order to build up a "new" *concept of revelation*. He had to *tear down the Scriptural concept of inspiration which identifies inspiration as revelation* and thus truly makes the Bible *the revealed Word of God* that genuine Lutheranism has always confessed it to be. For this he has submitted his own "dynamic" doctrine of inspiration, *as he himself admits* in the letter of Missouri's President to its clergy and teachers, Aug. 22, 1960. There is no reason at all for being "thankful that God led Dr. Scharlemann to speak as he did" (let's by all means not blame God for *this*!) and to "feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy, and the unquestionable authority of Holy Writ," as the President contends (LW, p. 21; emphasis added). Dr. Scharlemann's insistence on his own "dynamic" doctrine rather gives us very *definite*

reason to be convinced of the exact opposite. He is DESTROYING the Scriptural position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy, and the unquestionable authority of Holy Writ. To repeat his own words, he admits that he has had to "tear down" what we believe, teach, and confess about the Bible: its being *so inspired as to be in itself, as such*, THE REVEALED WORD OF GOD! For a further discussion of this admittedly crucial issue (LW, p. 15) in the Controversy concerning the Word of God within the Missouri Synod compare the article immediately following this in our journal, "Prof. Scharlemann's 'Dynamic' Doctrine of Inspiration and the Letter of Missouri's President to its Clergy, Aug. 22, 1960."

Readers who have been following our journal will know from Correspondence published in it during the past year, that the representatives of the Confessional Lutheran Publicity Bureau have ever since appearance of the President's letter made a charitable endeavor to meet with him. "Purpose of the meeting is to make clear that the proposed settlement of the Scharlemann Case as reported in your recent letter is Scripturally unacceptable. We shall be prepared to present a succinct statement on the issues when we meet." (Letter to the President, Aug. 31, 1961. In order to expedite matters, dates as early as Oct. 12, Oct. 27, and Nov. 2, 1960, were in this letter which initiated correspondence proposed as satisfactory to us.) Such readers will also know that in his reply (Sept. 28, 1960) the President completely ignored our proposals; that in his next letter (Oct. 13, 1960) he declared: "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present. We shall give consideration to this matter"; and that since that time realization of a meeting such as we had requested already on Aug. 31, 1960 continued to be frustrated by various obstacles officially thrown in its way.

Prof. Scharlemann's "New" Concept of Revelation

The St. Louis professor's doctrine of revelation is nothing new at all. It is an old, false doctrine. The only new thing about Prof. Scharlemann's teaching is that it is seeking shelter at Concordia Seminary in St. Louis (and also officially getting this for the time being!). The professor's "new" concept of revelation, which is *basic to his whole theological system*, is really nothing more nor less

than "Neo-Orthodox" philosophising, which is being dished up in the modern theological world for want of something better, short of real orthodoxy, since its old Modernism became badly shopworn and had to be discarded in its antiquated form. It has already undergone numerous transmutations, and indeed it may be said constantly to be giving way to something always more "neo," so that there are perhaps "57" varieties of it. Each philosophising "scholar" differs a bit from every one in his "theological" product, which fact no doubt serves to inflate the individual human Ego. (Rom. 16, 18.) Dr. Scharlemann, too, has his own particular brand. In the "Author's Note" prefaced to his essay on *The Bible as Record, Witness and Medium* (cp. LW, p. 15f) when it was released (July, 1959) at the request of the President of the Northern Illinois District to be weighed in the light of Scripture, he has said: "Frankly, the essay is an attempt to thread a solid path through all the discussions of contemporary theology on the nature of Scripture. It is the product of more than six years of investigation and reflection. This does not mean that it is intended to be the final word on this matter. On the contrary, this paper is intended to elicit reaction."

Moved by God's Holy Spirit, we have been reacting ever since. For we want our church to retain not only its "doctrinal interest and concerns," but *its doctrine itself, because it is Scriptural*. And we are determined, by the grace of God, to talk about the Scriptures in this year of our Lord (and in the next, etc.) as we speak of them in our Brief Statement of 1932; as the Reformation fathers did in the 16th century; and as Christ and His Apostles did in their day. We are firmly resolved to let *these Scriptures themselves* speak and be "the final word" in all of our theology. For we do believe that they are in themselves *divine revelation*, and the only divine revelation that we shall ever have in this life.

We steadfastly refuse to move in the direction in which Dr. Scharlemann's "theology moves." We refuse to follow the professor as he proceeds "to try to go behind our well known formulations" to the Scriptures themselves in the manner of what is currently known as "Biblical" theology and its "Biblical point of view." (Current "Biblical" theology is not theology *from* the Bible; it is theology *about* the Bible. It regards the Bible as so many "human inspired" books by allegedly unknown "authors" and by its "scientific method of investigation" takes them apart so thoroughly that all the world's

scholars, yes, all those wise men, can't put Holy Scripture together again.)

Dr. Scharlemann may hold his "conviction," since he seems determined that so it must be; but not in the name of the Missouri Synod. Simple honesty forbids this. *We are not contributing moneys for such a work of destruction within our church! Use of our missionary offerings for such work represents a gross misuse of them.*

"Cumulative" Revelation

The nature of the revelation which Dr. Scharlemann insists on can be best seen from his article "God Is One" in the *NLC Lutheran Quarterly* of August 1959, although it can be seen also from his other essays. He teaches a "cumulative" revelation, concerning which he finds it necessary to insist that it can not be interpreted in terms of an evolutionary process but which he himself describes as a "*movement toward full and unequivocal monotheism.*"

To be very brief, the professor teaches that God reveals Himself by His acts (with all emphasis on that word), only that these are said to be quite meaningless in themselves and in need of being "interpreted" by specially illumined men, which interpretation gives them "theological significance" and makes them *events*. Dr. Scharlemann's neo-orthodox enthusiasm (and we are using this word in its full technical sense of the German *Schwärmerei*) reaches its climax in his contention that "we ourselves are *made contemporaneous with that sequence of events which is often referred to as Heilsgeschichte.*" (God's Acts as Revelation, *Concordia Theological Monthly*, April 1961, p. 216; our emphasis on "contemporaneous with.") The words "which is often referred too as *Heilsgeschichte*" are no doubt carefully chosen and full of (strange) meaning in this "more carefully worded" statement "superseding" his essays. (LW, p. 21.) We shall reserve discussion of them for a later time.

Thus according to Prof. Scharlemann, "*the Scriptures themselves are not a revelation.*" (*The Bible as Record*, etc., p. 21:3). He has, instead, defined Holy Writ as follows: "The Scriptures are in a real way *the book of the people of God*, into which has been poured their response to God's mighty acts of revelation." (Faculty Paper, 1958. Our emphasis. Similarly also elsewhere. Cp., e.g., Outline on Pocono Crest essay.)

According to the St. Louis professor's doctrine of ("cumulative") revelation, and of the Bible as a mere response to that revelation,

Moses and David, in his contention, still believed in the existence of other gods besides the national god Yahweh (Jehovah) whom they worshipped. In fact, Dr. Scharlemann contends that "Even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods"; that it was not until Isaiah's time that it became fully articulated that the god Yahweh (Jehovah) to whom Moses had introduced Israel was to be "proclaimed as" the God of the whole world; and that the divine Trinity didn't dawn on God's people until New Testament times. (God is One.)

Revelation "Not Mentioned in the Brief Statement"?

In reporting that Dr. Scharlemann emphasized that "very little has been done by our church in this field" (the field of revelation), the *Lutheran Witness* more specifically further reports his contention that revelation "is not mentioned in the *Brief Statement.*" (P. 15.)

Isn't it? In its *Brief Statement* the Missouri Synod declares (par. 1): "We teach that the Holy Scriptures differ from all other books in the world in that they are *the Word of God*. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21." (Our emphasis.) This is said to be "not revelation"? When God Himself has communicated what is written and what is therefore His own Word, *the Word of God!* Even though it is *God-breathed* (literal rendering of "given by inspiration of God," II Tim. 3, 16)! When holy men, borne along by the Holy Ghost, *spoke forth from God*, II Pet. 1, 21!

Dr. Scharlemann's "Own Considered Opinion"

The *Lutheran Witness* (page 21) has reported it as Prof. Scharlemann's "own considered opinion" that the *Brief Statement* "does not address itself to the particular question presently under discussion since the *Brief Statement* was written before the rise of neo-orthodoxy."

What is the St. Louis professor trying to tell us? Neo-Orthodoxy came into vogue with the rise of Karl Barth after World War I (1914-1919)! Professor Scharlemann can find a rejection of it by his colleague Dr. J. I. Mueller in the *Theological Monthly* (C.P.T.) for 1929, pp. 147-149, where it was reported that "there exists a feeling in Europe that the high-water mark has been passed." Dr. Mueller

ler there commented on the *agnosticism* and on other negative, "pagan" features of this "post-war pessimism."

In the *Concordia Theological Monthly* of 1930 (p. 474-476), Dr. Th. Engelder, who served on the committee which prepared the *Brief Statement* for formal adoption by Missouri, reviewed the book *The Theology of Crisis* by H. Emil Brunner, Barth's chief neo-orthodox associate. Characterising this theology, known also as Dialectic Theology, Prof. Engelder noted that "It is not Biblical theology, but is made up to a great extent of metaphysical investigations." "It lacks the *sola Scriptura*." Dr. Engelder quotes Brunner as follows: "The Word in the Scriptures is as little to be identified with the words of the Scriptures as the Christ according to the flesh is to be identified with the Christ according to the Spirit. The words of the Scriptures are human; that is, God makes use of human and therefore frail and fallible words of men, who are liable to err. He who identifies the letters and words of the Scriptures with the Word of God has never truly understood the Word of God." "I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the Gospel of John as a historical source and finds legends in many parts of the synoptic gospels." (The synoptic gospels means Matthew, Mark, and Luke.) Dr. Engelder comments, in view of this theology's calling itself neo-orthodoxy: "So, then, it is left to man himself to select those portions of Scripture which are true and to reject the rest, and after the patient has cast out Modernism, he is given, to complete the cure, a dose of Modernism." (Neo-Orthodoxy is really Neo-Modernism.") We repeat: *this was in 1930*.

In 1931 Dr. J. T. Mueller published the following comment on Barthian theology (CTM, p. 865): "The Liberalists did not want him (Karl Barth) to lay his egg in their nest; for from the start their chief representative, A. von Harnack, repudiated his doctrines. Since then conservative Lutherans in Germany have taken a decided stand against Barthianism and have proved that it is not Lutheran in any point, but the very opposite of Lutheranism." "Barth knows no absolute God. His theology is a 'sport' and will soon revert to type . . . it is really Modernism."

In 1932 Dr. J. T. Mueller wrote a 6-page article on Barthianism (CTM, pp. 498-504) in which he says: "For the conservative Lutheran and the conservative Calvinist he is a heretic." In this article, the St. Louis theologian gives a rather comprehensive characterization of the teachings of Barthian-

ism and of its historical setting. In the same year (CTM, p. 635f), Dr. Mueller reviewed John McConnachie's book on *The Significance of Karl Barth*. We shall quote just one sentence from this review, because it bears directly on the specific issue before us in Prof. Scharlemann's teaching: "Divine revelation, according to Barth, is not Scripture, nor is the 'Word of God' the Holy Bible."

It was at its 1932 convention that the Brief Statement was adopted "as a brief Scriptural statement of the doctrinal position of the Missouri Synod."

Prof. Scharlemann can not sell us his "own considered opinion" that the Brief Statement "does not address itself to the particular question presently under discussion since the Brief Statement was written before the rise of neo-orthodoxy"!

Professor Scharlemann's Downgrading of Inspiration

The *Lutheran Witness* (p. 15) reports Dr. Scharlemann as downgrading the doctrine of inspiration, as follows: "The doctrine of verbal and plenary inspiration, according to the 50-year-old theologian, does not assure the proper understanding of the Scriptures and does not solve the problem of revelation." We again remind our readers that verbal and plenary inspiration is revelation, and that this by no stretch of the imagination constitutes a "problem." It is clearly taught by Holy Scripture, in which spiritual words (words of the Spirit) are matched to spiritual things. Of course, it accordingly takes a man with a spiritual mind, a man with the mind of Christ, to know such things. This can't be done by modern "science." The things of the Spirit will always be foolishness to an unregenerate man of even the highest intellectual attainments. Cp. I Cor. 2, especially vv. 12-16.

The *Lutheran Witness* goes on to quote the professor as follows (our emphasis): "Jehovah's Witnesses and Seventh-Day Adventists believe in verbal inspiration. They believe every word of the Bible is inspired by God. Yet they misapply and misuse the Scriptures. The Jews believed the Old Testament was the Word of God. They knew it well. Yet the Jews did not see Jesus in the Scriptures."

In the words emphasized by us in the above Dr. Scharlemann has answered his own argument. Those who are named do just what the St. Louis professor advocates: While professing to accept the Scriptures as verbally inspired (which Dr. Scharlemann does profess also), they rest their teachings,

not on these, but on *their* "interpretation" of Scripture. As a matter of fact, among Seventh-Day Adventists the founder of their religion, Mrs. Ellen White, herself "is looked upon as having possessed the gift of prophecy and having received messages of instruction for the Church from time to time by the direct inspiration of the Holy Spirit." (*Popular Symbolics*, C.P.H., 387, p. 353.) As for Jehovah's Witnesses, among them, too, "the writings of its leaders are given an authority equal to that of the Bible, inasmuch as the Scriptures cannot be understood without them." (Same reference, 440; p. 412.) And as concerns the Jews of Christ's time, we have the Lord's own word for the following: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5, 46-47.) We may add that Dr. Scharlemann even disputes that the books of Moses (the Pentateuch) are the "writings" of Moses.

To demonstrate just how sophisticated (false) Prof. Scharlemann's argumentation can be, we might point out that one might just as well argue: Many people who are professed Christians and theologians "believe in" the Bible and yet are lost; and so this does not assure the proper understanding of God and does not solve the "problem." As a matter of fact, to say that the doctrine of verbal and plenary inspiration does not solve "the problem" is tantamount to saying that *the Scriptures* do not solve the problem. For the doctrine of verbal and plenary inspiration which is taught in Scripture is Scripture, and it is divine revelation.

Truth and Inerrancy

As a result of his own doctrines of "cumulative" revelation and of "dynamic" inspiration, Dr. Scharlemann's theology has been moved from the sure foundation of the Apostles and Prophets (Scripture, as such). Witness the following (LW, p. 15): "Overemphasis on the doctrine of verbal inspiration, says Dr. Scharlemann, brought with it the term 'inerrant,' an expression 'which the Bible does not use of itself.' In one of his essays he questioned the propriety and wisdom of 'imposing on Scripture' a 'contemporary definition of truth,' truth in the sense of 'precision' in historical and natural information."

As to the contention of Dr. Scharlemann that the Bible does not use the term 'inerrant' of itself, one might e.g. consult what Christ says in Mt. 22, 29: "Ye do err, not knowing the Scriptures"; or what His Apostle has said

in I John 4, 6: "We are of God. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." In both instances truth and error are clearly opposed to each other, and by such express opposition *inerrancy* is undeniably ascribed to the Scriptures, as such, by our Lord and His Apostle. (We wonder, by the way, whether Dr. Scharlemann would assert that such terms as "cumulative revelation," "dynamic inspiration," and a multitude of others with which he operates are used by the Bible of itself.)

The context of Dr. Scharlemann's essay, as here referred to and also elsewhere, forces us to say that by what he asserts about "an overemphasis of verbal inspiration" he denies *inerrancy* (truth in the sense of fact or "precision") to many words of Scripture in matters of "historical and natural information." We do not "impose on Scripture" such a definition of truth; Scripture employs it of itself. (Cp. our article "The Biblical Concept of Truth" in the CL, Sept. 1960, p. 111.) But Dr. Scharlemann rejects it.

"Heresy"

What Dr. Scharlemann is here reported as saying about "contemporary" theology's (deceptively limited) use of the word "truth" is clear from the following statement in his Faculty Paper on *The Inerrancy of Scripture* (1958):

"Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact."

This enables the St. Louis professor to say that every word of the Bible is "truth" while denying that much of it is FACT. (The "truth" of every word of the Bible is by Dr. Scharlemann referred to God, His utter dependability in keeping His promises and carrying out His will. It is denied that this is always done by way of what must be accepted as statement of fact.) By good words the hearts of the "simple" (this means, literally, the unsuspecting) are deceived. Does not Scripture (and the Constitution of the Missouri Synod, Art. III — Objects) tell us to mark and avoid those who thus persist in causing divisions and offenses contrary to the doctrine which we have learned (Scripture), Rom. 16, 17-18?

Isn't it quite a switch when the charge of "heresy" is raised precisely against all who, in defense of Scripture and its inerrancy, with Scripture itself identify truth as fact — a

charge which Prof. Scharlemann has raised? Does the Board of Control of the St. Louis Seminary agree with the professor's charge? It has resolved concerning the professor's papers, which it says it has examined (LW, p. 21; our emphasis): "We do not find anything in his papers for which we have to declare *him* guilty of heresy." This judgment and decision of the Board of Control were reviewed by the President and Vice-Presidents of Synod. (LW, p. 21.) *In neither case have we found a repudiation of Dr. Scharlemann's charge of heresy against others. Does this mean approval?*

The Final Issue — The Divine Authority of Scripture

"According to Dr. Scharlemann's view of the nature of revelation, the Biblical authors were 'not primarily interested in giving comprehensive information. God chose to limit Himself by using certain men who lived at a certain time, just as He chose to limit Himself in the incarnation.'" (LW, p. 15.)

Did God indeed limit Himself in the incarnation to such an extent that things for the truth of which Jesus vouches are not to be accepted as fact? This would be "just as" Dr. Scharlemann would have us believe God chose to limit Himself in imparting information to us through the holy writers of Scripture! We find nothing like this indicated in Scripture; we find the opposite clearly taught there.

"When God used certain individuals to reveal His will, Dr. Scharlemann explained, 'He used them where they were. He spoke through them in terms of the knowledge of their particular time.'" (Same page.)

Even if, as may seen indicated by the context, all of the above is to be taken as being said only of "historical and natural information" in the Bible, all but the dullest, who may be afflicted by that last dreadful spiritual disease among the seven deadly sins, sloth, must realize that what Prof. Scharlemann teaches *challenges the full authority of the Scriptures as the WORD OF GOD.* (The Bible is not merely the Word "of" God in the sense of the Word *about* God; it is the Word of God in the sense of the Word *from* God: God Himself speaking to us in words penned by men as His chosen instruments!)

Who has said that the authority of Scripture is to be thus limited?

Christ gives us the assurance that *all of Scripture, whatever is written*, is of such a nature that it is unable to be "broken"; and He instances this by a single word dealing

with a relatively very minor matter, a matter of mere terminology, John 10, 35.

Now, what shall it be — shall it be the solemn assurance of the Lord, or shall it be the contrary opinion of men that is to be decisive for us?

This is the final issue in this Controversy concerning the Word of God!

"Quoted Out of Context"?

Over against *well documented* "accusations and charges that he was propagating false doctrine concerning the inspiration and the inerrancy of the Scriptures," the *Lutheran Witness* (p. 16) reports Dr. Scharlemann as counter-charging, *wholly without proof*, that "*many of his statements had been taken out of context and given a meaning foreign to the thrust of his essays.*" And the *Lutheran Witness* itself, defending the professor's Faculty Paper (1958) in particular, has said:

"Statements from these essays have been widely quoted; frequently they have been quoted out of context. To state, for example, that Dr. Scharlemann in a paper prepared only for faculty discussion said: 'In this paper I propose to defend the paradox (a statement seemingly self-contradictory — LW) that the Book of God's truth contains errors' would be correct. But this is only the opening sentence of his paper. He immediately adds: 'What is more, I hope to show that by the proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation. What is set forth here is necessarily devoted to what is called 'the human side' of that revelation." (P. 14.)

Remember that Dr. Scharlemann insists that "the Scriptures themselves are not a revelation." They are according to him only "the book of the people of God, into which *has been poured their response to God's mighty acts of revelation,*" and so "the human side" of that revelation by which "truth" comes to us; a "record, witness, and medium" of it. And the "truth" that comes to us by divine revelation *in this roundabout way* is not to be identified with fact; it is "heresy" to make such an identification. There is room for much error of fact in the Bible! "In this paper I propose to defend the paradox that the Book of God's truth *contains errors*"!

To charge, in defense of Dr. Scharlemann's essay on *The Inerrancy of Scripture*, as the *Lutheran Witness* does, that its opening sentence has been "quoted out of context" is a wholly futile undertaking. The opening sen-

tence of that essay, "... the Book of God's truth contains errors," *correctly states the thesis of this whole paper according to its context*, as the *Lutheran Witness* must in all honesty admit. It is Dr. Scharlemann's own summary of his proposition. And this paradox of Dr. Scharlemann presents a real contradiction of Christ and His holy Apostles which the Missouri Synod in its Brief Statement of its Doctrinal Position denounces as "horrible and blasphemous." The "resolution" of this paradox (which the *Lutheran Witness* does not reveal, because it *supplies no context!*) is quite another thing. So also, and much more so, is Prof. Scharlemann's labeling of it as "proper," as we shall see — *from the context*.

Now, let us look at the context of Prof. Scharlemann's paper and examine his resolution of his "paradox."

The Brief Statement Attacked

In the context of his paper, the St. Louis professor has made the following unmistakable announcement, which contains the whole thrust of his essay:

"... you will not misunderstand me when I say that I want to direct myself to that sentence of the first paragraph of the Brief Statement [the Brief Statement of the Doctrinal Position of the Missouri Synod] which reads:

'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.' (Emphasis by Dr. Scharlemann. It is with respect to such matters as those emphasized that he would deprive Scripture of its *authority*; actually, this is its greater part!)

"I for one cannot bring myself to the point of believing that this sentence was explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty [the faculty of Concordia Seminary, St. Louis] today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions." [Note this well! All of this has been done in the professor's essays!]

Myths from Ancient Storytellers!

The master key to Dr. Scharlemann's "proper resolution" of his paradox is his modernistic definition of "truth." This is clear from his statement (already quoted in another connection; our emphasis): "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." In his essay on *The Bible as Record*, etc., he has said (p. 14:2): "If the Scriptures were a collection of truths rather than a recorded testimony to the Truth of God Himself, there might be some justification for the use of this term" (inerrancy — in the sense of freedom from error in statements of fact). In the Fuerbringer letter of 2-11-60 Missouri's clergy have been told where Dr. Scharlemann stands with regard to this matter.

In the further context of his faculty paper, Prof. Scharlemann has said that the question of inerrancy "cannot properly be applied to the depth dimension of life and language." The "depth dimension of life and language," is explained by him as the realm of the *symbolical*, the *mythical*, and the like. He says: "For that reason Bultmann can quite rightly say that the only historical statement in the Apostles' Creed is the sentence: 'He suffered under Pontius Pilate, was crucified, dead and buried.' The rest of the Creed uses a different kind of language from the third dimension of life, from the level of revelation and *not necessarily of factuality*." (Our emphasis. Shades of Pike! And not just shades of Bultmann; but *Bultmann himself!*)

Speaking of the early chapters of Genesis in particular, the professor says (our emphasis): "Beyond Noah are the accounts of the creation and the fall. What shall we make of them? This is the area, I would suggest, where the dimension of the symbolic (or *mythical*, if you wish) bulks large." He says (emphasis added):

We may view these accounts in four different ways: 1) By clinging to the factual character of the story. ... 4) To say that it describes the historical truth and that the writer [note this; not: "Moses"] intended to do just that. He wrote it as a tale, as a poetic piece, to set forth the truth of that which he believed to have happened, using materials available to him from the storytellers or from written documents. That is to say, these accounts propose to speak of real events describing man's creation and fall as well as the making of his world, but *in language*

that is largely symbolical or mythical, and is to be so understood."

Dr. Scharlemann expressly insists: "As for myself, I am committed to this last view." And of the first view described above, the view that "clings to the factual character of the story," he says: "In fact, I would view the first approach — the literalistic one — as an exceedingly subtle strategem sometimes employed by the Evil One to get us out on detours. . . ." (Our emphases.)

Missouri's "Obscurantism"

In concluding his paper, the professor called on his colleagues to "discover that the question of inerrancy is quite out of keeping with the nature of Biblical revelation" and to "experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism." This, according to the context, plainly refers to what the Missouri Synod confesses as its faith in its Brief Statement. We are, moreover, constrained to add, especially for the sake of the uninitiated: if you want to see some *real* obscurantism, then just read the professor's essays! This is such, that, with neo-orthodox philosopher-theologians generally, Dr. Scharlemann finds it necessary constantly to complain that he is being "misunderstood!"

Errors — in the Bible or in St. Louis?

What do you, honest reader, think of the propriety of Prof. Scharlemann's resolution of his paradox ("the Book of God's truth contains errors") in the light of the context of his paper? Tell us, just what difference can there be between what the St. Louis professor is contending for and what is sung in that blasphemous lyric of our generation (by Ira Gershwin in Samuel Goldwyn's *Porgy and Bess*) —

"De t'ings dat you li'ble
To read in de Bible,
It ain't necessarily so.

* * *

I'm preachin' dis sermon to show
It ain't necessarily so."

And what do you think of the *Lutheran Witness* defense of Dr. Scharlemann's faculty paper and its attempt at *discrediting those who are telling you the truth* about the professor's teaching in matters that bear on your eternal salvation and the continued existence of our Missouri Synod as a truly Christian Church?

Does it not indeed seem as though some men were more ready to permit error to be ascribed to the Holy Scriptures than they are

to ascribe error to some theologian and to a church's organizational "leaders" (and perhaps also to themselves)?

And what do you think of the fact that anyone holding views as *subversive of the Scriptural foundation of our faith* as those of Prof. Scharlemann should be permitted to go on teaching in our church, and in one of its seminaries, all of this while?

Dr. Scharlemann's Conviction That His Exploratory Work Presents the "Biblical" Point of View

In explanation of the sub-title just penned, we refer to the Author's Note by which the St. Louis professor prefaced his essay on *The Bible as Record, Witness and Medium* when he released copies of it to the clergy of the Northern Illinois District with the notation that it is "exploratory." Dr. Scharlemann has there stated: "It is the author's conviction that the paper herewith released presents the Biblical point of view."

We have in the past shown more than sufficiently that to admit that one's views are "exploratory" and "Biblical" in such a context as does Dr. Scharlemann, and to challenge others on that score, can by no means be construed as an excuse for them. This rather constitutes a most serious self-indictment. *It is of the very essence of liberalism.*

The futility and error of endeavoring to excuse and/or defend such a course on any ground other than one's own commitment to Liberalism (perhaps because the word "exploratory" is quoted out of context, with the result that one fails wholly to understand its real meaning) is shown by Dr. Scharlemann's own relentless insistence concerning his essays, as follows (emphasis added):

"My essays do not contain false doctrine."

"I have never taught otherwise than I do now. I do not know anything about taking something back. . ."

These statements were made by Dr. Scharlemann on Nov. 14, 1960. We could add others, of a more recent date; but this should hardly be necessary.

If what Dr. Scharlemann asserts in the first of the above two statements were true, what reason could there possibly be why he should not insist as he does in the second statement? Why should he not continue to teach as his conviction what is taught in his essays? Why should he not go on with his "exploratory" work? This issue must be settled on the basis on which the professor

himself continues to insist it be settled: it must be settled on the basis as to *whether what the professor teaches is true or false*. No naive dodging of this issue will do!

(Dr. Scharlemann has also stated, under the same date as well as also more recently, e.g. May 13, 1961: "When the Presidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved wrong." Isn't it for the Presidium to deal with the professor if it would take issue with such statements?)

The reason why we are speaking of this matter again here is because the *Lutheran Witness* repeats untiringly that the professor's essays are exploratory (apparently without realizing what this means).

On p. 15 the *Lutheran Witness* quotes the professor himself, as follows:

"I have a call to teach the Scriptures," Dr. Scharlemann said, "not only to students but also to the church. It is my work to lecture, to do research, to explore the nature of the Scriptures."

How could anyone fail to note the professor's claim that his call imposes it on him as part of *his work* "to explore" the nature of the Scriptures? (This is what is known as "Biblical" Theology today.) If such is the professor's conception of his call, how can anyone expect him not to go on producing "exploratory" essays, — not only for students, but also for "the church"?

Preparing for "A Major Work" on Principles of Interpretation

To the above, the professor has added the significant statement:

"As I said before, we have developed no major work on principles of interpreting the Scriptures (hermeneutics)."

According to all that the professor has been trying to tell us (the context of his whole discussion), what is stated here amounts to the following. In his exploratory work he has found that the Scriptures themselves are after all not, as has always been believed to be the case by the Church and in particular also by the Lutheran Church and our own Missouri Synod, a revelation (God Himself speaking to us in their every word). It has therefore become necessary to "develop" a major work on principles of "interpreting" the Scriptures; something to render what they say still acceptable, despite their being a very human book and a child of the time in which they were written, full of antiquated views of things, statements

which cannot be accepted as fact, myth, and the like. In the words of Dr. A. O. Fuerbringer, President of the St. Louis seminary, we are facing "new theological horizons"!

Later (same page), Prof. Scharlemann assures us that he delivered "exploratory essays" to discuss with brethren his "findings" in the field of revelation. It is such "findings" which, in his conviction have made the development of a major work in the field of the very principles of "interpreting" the Scriptures necessary. He believed that such discussion would help him to "clarify matters" (presumably in the minds of brethren still chained by the alleged "obscurantism" of the Brief Statement of the Doctrinal Position of the Missouri Synod — cp. Faculty Paper on "*The Inerrancy of Scripture*, 1958) especially for the preparation of a major work on hermeneutics. According to an announcement by Dr. Scharlemann in the *St. Louis Lutheran* (March 1959), such a work has already been in preparation for several years in the Graduate Department of our seminary, of which Dr. Scharlemann has been director. Besides Dr. Scharlemann himself, such outstanding modernists as Otto Piper of Princeton and Krister Stendahl of Harvard and Horace Hummel (formerly at St. Louis and now teaching at the ALC Wartburg Seminary in Dubuque) have been collaborating on this work. Publication of this work in 1962 has been envisioned.

Such a work must be expected to come as a distinct shock to people whose church is shackled by a supposedly so backward view of the very nature of Scripture as that which is clearly confessed in the Brief Statement of the Doctrinal Position of the Missouri Synod. Considerable brainwashing would therefore seem necessary to prepare a way for toleration, not to say acceptance, of such a major undertaking under such precarious circumstances. Such a purpose can be served by essays such as those of Dr. Scharlemann!

Our United Defense Against Error

Let it be said at once — and repeated again and again and again, as necessary — we want none of the "principles of interpretation" developed by Dr. Scharlemann as shown in his various essays. Categorically, we will not have them. We want Scripture, Scripture itself, Scripture alone!

And let it be said again, just as emphatically: No one at our St. Louis seminary has a call "to explore the nature of Scripture" in the fashion in which Dr. Scharlemann has been doing this and insists on being permitted to do it. No one who so insists should be

permitted to teach in our church for even one moment. Anyone who does insist on the kind of conviction on which the St. Louis professor keeps insisting (to which he is entitled *outside our own church*) should show enough honorableness not to insist at the same time to be permitted to teach in a church such as ours, in which, as the professor must well know, such a conviction concerning *the Word of God* as he holds to is and always has been *anathema*. We know that such honorableness is usually not to be found in the equipment of Modernism. For this reason we have from the beginning of our Synod, as one of the very first of its objects constitutionally bound ourselves to a *united* defense against schism and sectarianism and *protection* of our congregations *in the maintenance of their rights*, and *specifically charged the President of Synod with supervision regarding the doctrine and the administration* of our entire synodical machinery; this includes the St. Louis seminary Board of Control and its Faculty. "It is *the President's duty* to see to it that all the aforementioned act in accordance with Synod's constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to Synod." (Constitution, Art. I.XI; emphasis added.)

Can we still expect this to be done — despite what we have been experiencing up to the latest moment?

What YOU Can Do

"Because of his exploratory essays, also because of his article 'God Is One' in the August 1959 issue of the *Lutheran Quarterly*, Dr. Scharlemann was accused of teaching false doctrine. Individuals and groups requested the President of Synod and the St. Louis seminary Board of Control to dismiss Dr. Scharlemann from the seminary faculty." (LW, p. 14f.) "Demands, however, became more insistent that the essayist be suspended from the faculty and that the faculty itself be investigated. To reinforce such demands, memorials and resolutions were offered at a number of District conventions in the spring and summer of 1960." (P. 20.)

Make these demands even more insistent!

Write the President of Synod, who is specifically charged with supervision of doctrine within it and especially also with supervision of the administration and doctrine of all who are officially involved in this fateful issue at our seminary. Write him often — as often as necessary! Encourage him in his duty!

Urge others to do the same. Urge as many as you can reach with your testimony.

Take thought for the coming convention of the Missouri Synod (1962) and the securing of prompt and proper action by it of whatever sort may then prove necessary!

The fate of your church, and your fate, hang in the balance!

● Professor Scharlemann's "Dynamic" Doctrine of Inspiration and the Letter of Missouri's President to its Clergy, 8-22-60

In his letter "to all Pastors and Teachers of Synod" on Aug. 22, 1960 (cp. LW, Apr. 4, 1961, p. 21), Missouri's President reported the following concerning Professor Martin H. Scharlemann's doctrine of inspiration (emphasis added):

Dr. Scharlemann gave us also the following assurance: "I have at all times insisted on verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold an adequate view of the authority of the Bible without a *dynamic* doctrine of inspiration that applies to the Scriptures as being fully inspired and therefore the word of God."

Thus, Prof. Scharlemann clearly, unmistakably, undeniably admits that "the verbal and plenary inspiration of Scripture" on which he has at all times insisted, and so also in his essays to which his statement in the President's letter has specific reference, is a "*dynamic*" doctrine of inspiration. It should be noted, moreover, that Dr. Scharlemann's doctrine of inspiration *admittedly involves the basic issue of THE AUTHORITY OF THE BIBLE*.

What is this "dynamic" doctrine of inspiration to which Prof. Scharlemann holds?

A "dynamic" doctrine of inspiration is one of numerous *false definitions and theories of inspiration, invented by men*, which are current in modern theology. (Cp. e.g. C.T.M., 1930, p. 21f.) According to such a theory (not clearly spelled out in the President's letter, but unmistakably set forth in considerable detail in the professor's essays) the human side of the authorship of Biblical books is so strongly emphasized that *an evolution in the revelation unto salvation is assumed, and the inerrancy of Scripture in all things which do not have immediate reference to this is thereby put into question*.

This is precisely what Professor Scharlemann insists on in his various essays and in his statement in the President's letter concerning "a dynamic doctrine of inspiration"; only that the professor finds it necessary to ward off the charge of evolution by saying, concerning the revelation of God which he teaches: "We must at this point insist that *this movement toward full and unequivocal monotheism* [set forth in the essay from which we are quoting] can not be interpreted in terms of an evolutionary process. On the contrary, this advance has its source in the absolute uniqueness of Yahweh [Jehovah] as he revealed himself to Israel in his holiness and jealousy. We might speak of this as *cumulative*, rather than progressive, revelation." ("God Is One," NLC *Lutheran Quarterly*, August 1959, p. 235; emphasis added.)

It will be seen that Prof. Scharlemann's doctrine of "cumulative" revelation, which is basic to his whole theological system but by-passed in the President's letter, must be considered hand-in-hand with his dynamic doctrine of inspiration.

In accordance with his doctrine of "cumulative" revelation, Dr. Scharlemann insists on a movement "toward full and unequivocal monotheism" in which Moses still believed in the existence of a plurality of deities and even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods"; in which, even considerably later, "most certainly David believed that other gods ruled outside the confines of Israel"; in which it is only at Isaiah's time that we find a supreme articulation of the kind of monotheism that proclaimed Yahweh as the God of the whole world and specifically denied the existence of other gods; in which the divine Trinity did not dawn on God's people until New Testament times. (P. 230. 236.)

Dr. Scharlemann undeniably teaches that "the Scriptures themselves are not a revelation." (*The Bible as Record, Witness and Medium*, p. 21:3.) He insists that they are only "the book of the people of God, into which has been poured *their response* to God's mighty acts of revelation." (Faculty Paper, 1958; similarly in his essays.) He insists that the Scriptures are "a recorded testimony to the *Truth of God Himself*" rather than "a collection of truths," and that the Scriptural documents must therefore be understood as "reliable within the framework of the *single function* of the Bible, which is 'to make us wise into salvation.'" (*The Bible as Record*, etc., p. 14:1.2.) Thus the Scrip-

tures are *limited in their authority* by Dr. Scharlemann.

Aside from the wholly divine character of the Scriptures throughout their entire length, breadth, and depth, we object that according to its own testimony the function of the Bible is not that "single," II Tim. 3, 16f. Yet, this is the "adequate" view to which Prof. Scharlemann undeniably reduces *the authority of the Bible* by his "dynamic doctrine of inspiration" and his doctrine of "cumulative" *revelation*, on which the former rests. In his essay on *Revelation and Inspiration* (Western District, 1960), the St. Louis professor sets forth numerous statements of fact in Scripture concerning which he contends that they "cannot be explained away on the theory of textual corruption" and concerning which he equally protests that *they cannot be accepted as fact*. And then he shows on what he would in accordance with his own "dynamic" doctrine of inspiration *build the faith* of those entrusted to his care (p. 16; emphasis added):

What I'm trying to say is this: If you have built the faith of your confirmands on a theory of inspiration which *does not take into full account what the Scriptures actually say*, you have dealt unfairly with that child. This is what Dr. Sasse was referring to with the sentence I read near the beginning of this paper, 'How many souls has the Church not harmed with such doctrines in a way that can never be made good again.'

According to the immediate context of Prof. Scharlemann's paper, his upside-down statement with reference to taking into full account "what the Scriptures actually say," refers to statements of which he alleges that *they cannot be accepted as fact!* Dr. Sasse has disavowed what the St. Louis professor here attributes to him, and he resents this use of it by Prof. Scharlemann. We may add that what Prof. Scharlemann here teaches agrees fully with what the United Lutheran Church now declares in its *Conversation on Faith* (Muhlenberg Press, March 1961, p. 28): "The doctrine of verbal inspiration has had disastrous consequences in the Christian church."

Prof. Scharlemann immediately goes on to say where we left off above:

For this reason it ought to be obvious that the word 'inerrant' can be and usually is a very misleading term to use of the Scriptures. It is dangerous because it is a word that *makes sense only in the light of a false view of inspiration — one that got into the Church from ancient*

paganism and has been perpetuated by the Reformed-Fundamentalist tradition.

That the true doctrine of inspiration was not to be found on the Liberalistic side of the controversy between Fundamentalism and Liberalism in the past generation is certainly true; let this be said to the glory of God and to the credit of "the Reformed-Fundamentalist tradition!" That it got into the Church from ancient paganism is really a mouthful! Dr. Scharlemann has his own doctrine of "Inerrancy," which certainly does not agree with that of those named. He refers "truth" and "inerrancy" (neither one of which words is to be understood as identical with *fact* in his use of them) to what the Scriptures say about God; not to the Scriptures as such, according to their ordinary sense. He insists that the "change of mind and heart" on his part reported by Missouri's President to its clergy in the letter dated Aug. 22, 1960 refers *only* to his having come to the conclusion, *from discussions with the Presidium* and others, that we must continue to use the WORD "inerrancy" (not: to accept our Scriptural doctrine of what that word *means*) because he has in such discussions come to see that the word is being understood to mean "*something different*." In his statement in the President's letter the St. Louis professor has defined this "something different" as the "complete truthfulness and utter reliability of every word in Scripture." That the words emphasized (by us) are in the professor's language *not to be understood as being identical with the complete factuality* of the Scriptures as such but merely with reference to what the Scriptures testify to about God is undeniably seen e.g. from his essay on *The Bible as Record*, etc., p. 14:1-2.

In this whole controversy, Dr. Scharlemann is directing himself against the Scriptural doctrine of Inspiration and Inerrancy which is confessed by the Missouri Synod in its *Brief Statement of its Doctrinal Position*. This is clearly seen from Dr. Scharlemann's own immediate continuation in the essay from which we are quoting (*Revelation and Inspiration*, p. 16; our emphasis), as follows:

Now, in a way, I suppose, it would be much more interesting to have a book unmarred by human limitations, a book so unique in its *formal* aspect that it was obviously different from every other book. [This is precisely what the Missouri Synod confesses the Bible to be, *Brief Statement*, par. 1: "We teach that the Holy Scriptures differ from all other books in the world

in that they are the Word of God." Etc.] But it just doesn't happen to be that way. It is the MATERIAL in the Scriptures that makes them unique. THAT'S what makes the Bible inspired: it says what can only be said "in the Spirit." It testifies to the Christ. Every last syllable of it does. THAT is verbal inspiration; and THAT is what makes it the Word of God. Being the Word of God, the Bible does not need any extra props to support it by way of theories of inspiration and inerrancy. It is quite able to take care of itself, if we will only let it speak.

According to the immediate context of Dr. Scharlemann's essay, which we are quoting, "if we will only let it speak" means: if we will only let it make statements which he alleges *are not fact*; or, more precisely stated: if we will only let HIM allege that statements which it makes are not fact. HE insists that as to "its formal aspect," that is, as to the form in which the Bible is written, much of it is written in the form of "mythological" accounts, "*beefed up accounts*," and contradictory accounts of historical events (for instance, that of the Ascension) which are not to be accepted as factual. (The words in quotes are the professor's own words!)

The St. Louis professor's self-deceptive error consists precisely in that he will not "only let it (the Bible) speak"! He insists on "interpreting" it in accordance with the principles of the modern method of scientific investigation, which, instead of the Bible, are the real foundation of his theology. As applied to the Bible, this method of investigation is known as contemporary "Biblical" theology: theology about the Bible, not from the Bible. In it the "Word of God" comes to be, not the Word from God; but, the Word about God. To repeat Dr. Scharlemann's own words, Scripture is said to be no more than the book "*of the people of God*, into which has been poured their response to GOD'S MIGHTY ACTS OF REVELATION. Its "inspiration" is said to consist in its still bearing witness to Christ through a maze of errors (non-fact, factual inaccuracies) if only "interpreted" scientifically.

Is it not most naive of Dr. Scharlemann to set forth his own doctrines of Cumulative Revelation, of Dynamic Inspiration, and of an Inerrancy which is understood to mean "something different," and then to say: "Being the Word of God, the Bible does not need any props to support it by way of theories of inspiration and inerrancy"!

And such, then, is Dr. Scharlemann's "adequate view" of the authority of the Bible!

A dynamic doctrine of Inspiration is nothing new to us. Such a doctrine has until recent days always been consistently rejected by the Missouri Synod. (Compare, e.g., the *Concordia Theological Monthly*, edited by the St. Louis faculty, 1930, p. 21f.) It is rejected also in Missouri's Brief Statement of its Doctrinal Position (Par. 3), by which, as it reads, Dr. Scharlemann will not be bound.

Such documents exist for the very purpose "that troublesome and contentious men, who do not suffer themselves to be bound to *any formula of the pure doctrine*, may not have the liberty, according to their good pleasure, to incite controversies which furnish ground for offense, and to publish and contend for extravagant opinions. For the result of these things, at length, is that *the pure doctrine is obscured and lost*, and nothing is transmitted to posterity except *academical opinions and suspensions of judgment*." Preface to the Book of Concord, Trig., p. 23; our emphasis.

Yet the President's letter of 8-22-60, in which Dr. Scharlemann insists on a *dynamic* doctrine of inspiration and its "adequate view" of the authority of the Bible, contains the following concluding appeal:

"I sincerely hope the above information may put an end to the disturbance and to the attacks mentioned above, and that it may lead us all to thank God that His truth has prevailed," etc.

According to the plain context, "the many attacks mentioned above" does not refer to Prof. Scharlemann's attacks on Scripture, but to *proper rejection of such attacks*. How can rejection of such attacks be expected to come to an end when we are expressly told that Dr. Scharlemann clings to a *dynamic doctrine of inspiration* which insists on such attacks on Scripture, and which insists that only such a doctrine makes "an adequate" view of the authority of Scripture possible? How can it be said that God's truth has prevailed in the teaching of Dr. Scharlemann? May God forbid that such teaching may ever prevail within the Missouri Synod! In order that God's truth may prevail, Dr. Scharlemann's dynamic doctrine of inspiration must be distinctly repudiated; and we do distinctly repudiate it.

With the Missouri Synod in its Brief Statement, we shall continue to confess that the Holy Scriptures, in the very form in which they are written, are the Word of God "because the holy men of God who wrote the Scriptures wrote *only that* which the Holy Ghost communicated to them by inspiration,

II Tim. 3, 16; II Pet. 1, 21," etc. (our emphasis); not just that the *material* in them makes them "dynamically" inspired. We accept the *Scriptural* doctrine of plenary verbal inspiration as the miraculous fact that it is, on Scripture's own authoritative assertion of it, without attempting any explanation of it. *The Scriptures themselves ARE a revelation*; and their authority is absolute and complete.

The President's letter incidentally throws significant light on another issue that is tearing the Missouri Synod and the Synodical Conference apart today, — that of *joint prayer*. The President writes that he sincerely hopes that the information which he has given in his letter "may lead us all to thank God that His truth has prevailed." While it isn't for us to doubt the sincerity of the President, it must be seen at once that we can't join in the prayer of thanks which he calls for. This clearly illustrates the simple fact that there can be no true joint prayer in the face of doctrinal difference. Such prayer would plainly involve denial of truth on our part. The existing doctrinal difference by which our joint prayer is hindered must be settled before there can be true prayer of this kind. This is not a mere academic matter which can be settled by reference to some official decree, or misapplication of some convention resolution, or some compromising formula drawn up behind some committee desk; it is a most practical matter which requires practical measures.

Our readers know that since Aug. 31, 1960 we have in a sincere endeavor beyond the ordinary requirements of Christian love made sincere efforts to meet with the President of Synod for the purpose of showing the *Scriptural unacceptableness* of the settlement of the Scharlemann Case proposed in the Presidential letter of Aug. 22, 1960. Our readers also know that such efforts have been officially blocked all this while. May such a meeting, in the gracious providence of God, still come about and bear the desired fruit!

Pray for the peace of Jerusalem! And testify and work towards it!

● Dr. Arndt on Scripture as Revelation

(Note: All of what appears below, inclusive of titles, was written in the name of the Missouri Synod by the sainted Dr. Wm. Arndt, who occupied the chair of New Testament Interpretation at Concordia Seminary in St. Louis before Dr. Scharlemann. Emphases have been added. — CL.)

THE SCRIPTURES

God Has Revealed Himself in Scripture

It was only natural that God would not let His existence remain unnoticed and that, after men through sin had corrupted the knowledge of God placed in their hearts, He would mercifully grant to mankind correct and dependable statements as to Himself and His purposes. When some people say, If there is a God, why does He not speak to us? our reply is that *He has spoken, not only in nature and in our conscience but through a special revelation*, and that it behooves us to hear Him. We say, *He has revealed Himself*. . . .

How God Revealed Himself in Scripture

That our God in the sixty-six books which constitute our Bible Himself addresses us, that we there have His own Word given in human language, is one of the great truths of the Christian faith and a foundation-stone of our teaching. The very thought of God's willingness to speak to us in this way should fill us with grateful joy.

There are several questions which we have to look at here. In the first place, what precisely is the nature of the Bible, this collection of sixty-six books written by prophets, apostles, and evangelists? The Book itself must tell us. In II Tim. 3, 16 it states: "All Scripture is given by inspiration of God." Translated quite literally, the words read: "All Scripture is God-breathed." The words are so simple that they do not require much comment. They declare that the Holy Scriptures which Timothy had known from the days of childhood, the writings of the Old Testament, have come from God in every part. Similarly, our Lord Jesus, speaking of a single word of the Old Testament, says John 10, 35: "The Scripture cannot be broken," declaring thereby that every word of the Old Testament is holy, divine, and inviolable. That the New Testament writings are just as much the Word of God as those of the Old Testament we see, for instance, from I Cor. 2, 13, where St. Paul says of himself and his coworkers: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." It is apparent, too, from the promise of Jesus given His apostles John 14, 26: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." It is on account of these statements made by the Scriptures as to their own character that we speak of the inspiration of our Sacred Volume,

declaring by that term that we believe it comes from God; and since this inspiration is comprehensive, referring not only to the general ideas, but to the very words, we use the term "verbal inspiration," asserting that *every word of our Sacred Volume is God's Word*.

The great importance of this doctrine is at once evident. If God has spoken to us in the Scriptures, and if they in every part are divine, then we possess in them *an absolutely reliable guide*, whose utterances are not inarticulate like those of conscience or vague like those of nature, but very definite and unmistakable, a solid rock to stand on as we face the great problems of life and death. . . .

We thank God that He has granted us a revelation about Himself in such a definite, concrete form.

Dr. Wm. Arndt, in *Fundamental Christian Beliefs*, C.P.H., 1938, pp. 4-7.

● Resolutions of Free Conference

Resolutions Nos. 1-5 of the free conference (State of the Church Conference) held in Milwaukee on May 15 and 16 were published in the July issue of the *Confessional Lutheran*. Following are the remaining resolutions, Nos. 6-13.

Resolution No. 6 — Publications Out of Print

WHEREAS, There is much doctrinal confusion in our times, and attacks on Scripture are ever increasing; and

WHEREAS, Many of the eminent orthodox theological publications of our Church are no longer in print and are eagerly sought by both clergy and laity; therefore be it

Resolved, That this conference urge Synod in its 1962 convention to instruct our publishing house to make available *Outlines of Doctrinal Theology*, A. L. Graebner, Walther's 1858 essay, *Why Are the Symbolical Books of Our Church to Be Subscribed Unconditionally By Those Who Wish To Be Its Servants?*, *Scripture Cannot Be Broken and Reason and Revelation* by Theodore Engelder, and the *Historical Introductions*, *Concordia Triglotta* by Fr. Bente, and *Communism and Socialism* by C. F. W. Walther; and be it furthermore

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 7 — Lutheran World Federation and National Lutheran Council

WHEREAS, Both the Lutheran World Federation and the National Lutheran Council are unionistic in character and work, and embrace groups that are not in doctrinal agreement with the Missouri Synod; and

WHEREAS, Both organizations are addicted to an emphasis on the social gospel, which Synod has traditionally repudiated; therefore be it

Resolved, That the 1962 synodical convention be requested to direct Synod's officers to sever all connections involving worship or joint religious work which Synod or any of its subsidiary agencies may have with either organization and to avoid any such ties as long as the organizations mentioned maintain their present position and activity; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 8 — National Council of Churches and the World Council of Churches

WHEREAS, The National Council of Churches hold doctrine and practice contrary to Synod's stated position, and

WHEREAS, Evidence is at hand that some in leading positions in these organizations have lent their support, wittingly or unwittingly, to ideologies and movements that threaten to destroy our God-given freedom as a nation; therefore be it

Resolved, That the State of the Church Conference memorialize Synod's 1962 convention

- 1) To direct individual members and subsidiary bodies of Synod now associated with the National Council of Churches or the World Council to sever such connections immediately, and
- 2) By resolution to record its stand against the position and practice of the National Council and the World Council; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 9 — Communism

WHEREAS, Communism is known to be militantly opposed to Christianity and sub-

versive of the principles upon which our nation was founded; therefore be it

Resolved, That the State of the Church conference petition Synod

- 1) To instruct the Board for Higher Education to direct the teachers of social sciences in Synod's institutions to instruct their pupils as to the destructive character and tactics of the communist and related ideologies; and
- 2) To instruct the appropriate department or board of Synod to compile and publish for our congregations a list of competent lecturers on the evils of Communism and related ideologies; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 10 — Bible Translation and Paraphrases

WHEREAS, Each congregation has and retains the right to determine the orthodox books of worship and instruction to be used in its midst; and

WHEREAS, Much study and evaluation of the multiplying new Bible translations and paraphrases is still needed; and

WHEREAS, We find the King James Version of Scripture still to be the most fluent and doctrinally faithful translation we have, and that its language continues unmatched in beauty and majesty; and

WHEREAS, None of the present modern translations is adequate in accuracy and language to serve as a Bible text in a catechism, Bible history, or other material of our Church, and

WHEREAS, Our Christians should have a Bible which is in their own language and in which they can trust every word from cover to cover; therefore be it

Resolved, That the State of the Church Conference memorialize the 1962 synodical convention

- 1) That we direct that all statements in Synod's official publications regarding Bible translations and paraphrases be confined to objective analyses, and that synodical agencies refrain from propaganda for a particular version, especially for the Revised Standard Version; and
- 2) That we do not use the Revised Standard Version or other modern translations, which by their errors are disqualified from becoming the Bible of

our Church, in our catechisms, Bible history, liturgy, or instructional materials but await the production of an accurate modern Bible for the use of our Church; and

- 3) That we encourage Synod's pastors, teachers, and lay people to work for a Bible that is accurate and in the language of the people and urge our Christian scholars to cooperate in producing such a Bible; and be it further

Resolved, That the members of this Free Conference urge our brethren in the Church meanwhile to continue to use the King James Version in public instruction and worship; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 11 — Valparaiso University

WHEREAS, Valparaiso University presents itself as a Lutheran University serving the needs of our Church, and students, parents, and contributors alike therefore expect that the teaching and publications of such an institution will be in accord with the doctrinal position of Synod; and

WHEREAS, Valparaiso University receives large contributions from Synod-wide solicitation of funds authorized by the Board of Directors of Synod; therefore be it

Resolved, That we petition the 1962 synodical convention to direct Synod's Praesidium and Board of Directors

- 1) To call upon the university to conform its teaching and publications (both faculty and student) to the doctrinal position of Synod; and
- 2) If the university cannot or will not do so, to refrain from authorizing further Synod-wide solicitation of funds for the school; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 12 — Continuation of Conference Objectives

WHEREAS, There is evident need for this conference and for the continuation of its work and objectives; therefore be it

Resolved,

- A. That the Executive Board, Conference Officers, and Invitational Committee continue their work by

- 1) Directing the resolutions of this free conference to the appropriate officials and organizations of Synod, together with papers delivered at this conference which pertain thereto;

- 2) Calling further meetings and conferences;

- 3) Appointing area representatives to establish discussion groups for study and information on vital doctrinal matters confronting our church;

- B) That all registered members of this free conference and others of like mind be urged to volunteer their talents, time, and support for the furtherance of this work;

- C) That the executive officers of the conference study the feasibility of publishing a journal of theology to disseminate the essays here presented and similar material for the preservation of the pure Word, as it has been confessed historically in Synod's theological position.

Resolution No. 13 — Resolution of Thanks

Resolved, That

- A. The Conference thank the essayists for giving so generously of their time and talents in order to present and preserve the sound Scriptural position upon which our church was founded and flourished;
- B) The Conference thank all officers and committees for the excellent work that made this free conference possible;
- C) The Conference especially thank our chairman and moderator, the Reverend C. A. MacKenzie for his able service in that capacity.

☛ The CHRISTIAN CENTURY Smears Texas District of Lutheran Church—Missouri Synod

The *Christian Century*, in a staff-written article on June 14th commenting on religious goings-on in Texas (which it speaks of as "the ex-republic to the south"), has smeared the Texas District of the Lutheran Church—Missouri Synod because of its recent resolution requesting Synod, through its praesidium, to direct its boards to sever all connections or ties with the National Council of Churches and/or departments thereof. The *Christian Century* finds one reason for such things in the fact that "money talks — and everybody knows that Texans have money." "When

Texas-brand materialists hand them diamonds, pearls and rosaries, churchmen are not likely to fight the hand that beads them. So it is that . . . the Texas element among Missouri Lutherans can petition the synod to drop its fragile tie to the NCC and stop a headlong plunge into ecumenicity and socialism."

That smear is liberalism's greatest weapon and almost its only defense has thus again been shown by the *Christian Century*. Martin A. Marty, an ecumenicist of the ecumenists who is listed among pastors of the Missouri Synod, is associate editor of the *Christian Century*. If anything is being done about such situations, we have not heard about it. We have heard of steps being taken to silence voices which are raised against liberalism within the Missouri Synod. As is well known, error always goes through three stages. First it worms its way into a church and asks for mere tolerance. Then it spins its cocoon and demands equal rights for itself; and finally it emerges full-winged and insists on domination as it destroys all before it. With that final step, a purge of too "troublesome" elements becomes necessary. With ecumenism, NCC smear-artistry brand, apparently so snugly entrenched in the clerical roster of the *Lutheran Annual*, there is already more than one reason for asking: *Has the purge begun within Missouri?* For the answer to that question, eyes throughout Synod are directed also toward Texas in particular.

⊙ Religious Unionism in Missouri's Spanish Mission Reported

The *American Lutheran*, May 1961 (p. 22) reported the following:

"A new Lutheran publication in the Spanish language, published in Mexico City, Mexico, with the title "EL ESCUDO" (the shield) has made its appearance. The magazine is sponsored jointly by five Lutheran bodies of the United States, the United Lutheran Church, the Evangelical Lutheran, American Lutheran Church, the Lutheran Church—Missouri Synod, and the National Lutheran Council."

If the above report is correct — and we know of no reason for doubting its correctness — all we can say is: *Unionism marches steadily on within the Missouri Synod!* And why shouldn't it be expected to do this? After all, who is stopping it?

⊙ What Our Readers Say

"Having come across a copy of the *Confessional Lutheran* for the first time today, I am amazed to learn that such liberals are at the helm of our

beloved synod and institutions of higher learning. I pray that this publication may receive wide circulation in Synod, both laymen and clergy. I am enclosing my check of \$5.00 for a contributing membership. Kindly start my subscription with the January 1961 issue by sending me back issues." — Layman, N. Dak.

"In the April number of the *Lutheran Layman* there was a reference made to an article about the *Confessional Lutheran* which was published in the Spring Number of the *Seminary Newsletter*; so I got busy and wrote to Concordia Publishing House, asking where I might obtain a copy of this *Newsletter*. I was finally given the address and the "letter" came yesterday at the same time with the *Confessional Lutheran*. I immediately read both, and I thanked the Lord for the "watch-dog" we have in the *Confessional Lutheran*, [Cp. Is. 56, 10]. I would like five more copies of the May issue. I want more people to read your answers to the accusations made in the *Seminary Newsletter*." — Miss . . . , Wis.

"This morning I received the (May) *Confessional Lutheran*. Was I glad! I would not lay it aside until I read it from cover to cover. Let me congratulate you on your firm stand. Keep up the good work, brethren. The condition in our synod disturbs me very much. It is true what my professors at the seminary said: 'When a church begins to deteriorate, it starts at the top,' its leaders. What Dr. Walther states in his *Law and Gospel*, p. 235, is seemingly done by some in our synod: 'Science is being placed on the throne, and theology is made to sit at its feet and await the orders of philosophy.'" — Pastor, Missouri.

"I commend you on this publication. I am very much in sympathy with the opinions expressed. Enclosed my money order for five dollars for a membership. The only criticism that I have heard is the fact that these matters have not been brought up through the proper synodical channels. Have you tried to do this or not? My father was a Missouri Synod minister and I know that if he were still living he would be working in the vineyard to save souls through the Lutheran Church—Missouri Synod that we all knew twenty years ago." — Layman, Denver, Colo. (Edit. Note: The criticism here reported amounts to some sort of poor joke. Our files are bulging with correspondence addressed to the "proper synodical channels" through twenty years and more, not to mention meetings with officials. Those channels seem as clogged as was the Suez Canal after it had been bombed several years ago.)

"I appreciate and value the courageous testimony of the truth brought forth by the editors and writers of the *Confessional Lutheran*." — Pastor, Nebraska.

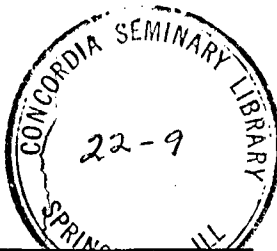
"I like to help a good cause. . . . Enclosed amount will continue my membership." — Pastor, California.

"I always read the *Confessional Lutheran* with great interest. . . . Wishing you success. (Joshua 1, 8)." — Pastor, Illinois.

CORRECTION

In the July issue, p. 97, first column, third paragraph (italicized), first line, the year [1961] should read: 1960.

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"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

September, 1961

Number 9

IN THIS ISSUE: A Prayer for Defenders of the Truth — Luther Says: Shall We Be Outdone by the Heathen? — Culpable Confusion in Current Controversy — A Catechism on the Controversy Concerning the Word of God Within the Missouri Synod — The Australasian Theological Review on Things Missourian — Wisconsin Synod Suspends Fellowship With Missouri — Missouri and "The New-Time Religion" — The Devil's Bag of Tricks — Testimony of a Pastor — Extra Copies of This Issue

❷ A Prayer of Walther for Those Who Would Be

Firm Defenders of the Truth

O Thou gracious and merciful God, in these last times, when everywhere Thy Word is being perverted and adulterated to the utmost, Thou hast granted and revealed it unto us so pure, so clear, so undefiled, that

we cannot adequately thank and praise Thee for this Thy gracious goodness. Who are we poor sinners and wretched worms that Thou shouldst honor us so highly and favor us so abundantly with Thy best and most precious treasure?

What shall we do to repay Thee for such benefits? What shall we give Thee in return? Ah, Lord, we can call nothing our own; every-

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112-114.

thing belongs to Thee. Thou desirest but one thing of us, that we receive Thy Word in a believing heart, that we prize it higher than all the silver and gold of this earth, and that we firmly cling to it despite all the fury and frenzy of the unbelieving world and the feigned friendship of false brethren.

In addition to Thy Word grant us grace to be jealous watchmen and fearless champions of Thy pure Word and, when the purity of Thy Word is involved, not to regard men, be their fame, their wisdom, their multitude, and their power ever so great or their favor and love ever so winsome, but solely Thine honor and Thy holy commandments.

Make us firm in this age of wavering.
Help us to abide with Thee in this age of apostasy.

Give us certainty in this age of doubt.
Finally help us to overcome and triumph and inherit eternal bliss, through Jesus Christ, Thy dear Son, our Lord and Savior. Amen.

Dr. C. F. W. Walther (*Church Membership*, C.P.H., p. 192f.)

● Luther Says —

Shall We Be Outdone by the Heathen?

"Aristotle has said, correctly and well that it is much better to stand by the truth, than to cling too much to those who are dear to us and who are our friends, and that it is especially fitting that a philosopher should do this. For although both are dear to us, the truth and our friends, yet the truth must be given the precedence and be valued more highly than a friend."

"Now, if a heathen tells us to do this the things of this world, how much more ought it to be done in those things where we have the clear testimony of Scripture. The esteem in which we hold men ought never to carry more weight than the Holy Scriptures. For men are able to err, but God's Word is the wisdom of God Himself and the most certain truth."

— Complete Works, St. Louis Edition
Vol. I:149.

● Culpable Confusion in Current Controversy

In a recent book, *Searchlights on Contemporary Theology*, Nels Ferré has said something timely about *linguistic equivocation* — a use of language or words, having a certain well known meaning, in an un-

suspected sense different from that of their ordinary meaning, resulting in deception.

Ferré is a liberal of the liberals. Fellow-liberals have referred to him as taking the place of Fosdick (now living in retirement), who was perhaps the best known liberal in America during the generation which has recently come to a close, the generation of the old Modernism which made way for the new Modernism known as "Neo-Orthodoxy." Yet, in his critique of Bultmann and Tillich in the work referred to, Ferré charges these two contemporaries with linguistic equivocation and calls attention to the fact that it is manifestly wrong to use traditional symbols (words) without intending traditional meaning. This is what he says:

"Integrity in such a case requires the speaker to clarify beyond all culpable confusion his own use of the symbol, both by declaring what he does not mean to convey and by indicating what he literally does intend."

Reviewing Ferré's book, Edward J. Carnell, another liberal, says: "This is well taken." (*Christianity Today*, July 3.)

We fully agree. An honest Christian will speak the language of Scripture and of the Church. This is why genuine Lutherans in their pledge to their Church's Confessions have once for all documented their determination "not to depart even a finger's breadth either from the subjects themselves, or from the phrases which are found in them." (Preface to the Book of Concord; Trigl., p. 23. Emphasis added.) Honest Lutherans mean this! Men who do not share the historic faith of the Church and its language but still want to be regarded as honest must fully alert us as to their otherwise deceptive use of words, so that we may know how to deal with them.

Let this basic principle be applied to the Controversy concerning the Word of God within the Missouri Synod today.

Dr. Scharlemann of St. Louis uses the very expression "Word of God" in a sense different from that of its historic Christian usage — as is done generally in "contemporary" theology. It is because of this fact that he found it necessary to compile a number of essays on the Bible.

That "revelation" does not have its usual meaning for Dr. Scharlemann is shown, among other things, by the fact that he denies that the Scriptures themselves are a revelation (and also by the fact that he denies natural revelation).

In a formal Statement in a letter sent to Missouri's clergy by seminary President A. O.

Fuerbringer (2-11-60) the St. Louis professor circulated the following solemn assurance concerning inspiration: "I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without mental reservation and/or equivocation of any kind." And then, in a letter sent to the same clergy half a year later (8-22-60) by Missouri's President, Dr. Scharlemann's after all equivocal statement turned out to refer to nothing more than "a dynamic doctrine of inspiration" (emphasis added) — still not spelled out there — which curtails the full authority of Scripture and which is certainly contrary to what has always been understood as verbal and plenary inspiration by genuine Lutheranism and historic Christendom, and so also within the Missouri Synod.

In the same letter of our seminary president, Prof. Scharlemann has made the bald statement concerning Scriptural inerrancy: "I have never denied any doctrine of the inerrancy of Scripture" (which is demonstrably not true); and he there proceeds to malign as guilty of "misstatements" any and all who rightly state what he continues to contend for. Not only that. In his letter of Aug. 22, 1960, Missouri's President assured us that Prof. Scharlemann "has experienced a change of mind and heart" with respect to his contention that we ought to get rid of the very word "inerrancy." And then there follows a statement by Dr. Scharlemann himself in which he reports, in equivocal language, his reason for having come to the conclusion that we must continue to use that word. He defines the word (and to define a word means to set limits to its meaning) by an equally equivocal use of the corresponding words "truthfulness" and "reliability." Whoever may not recognize his equivocation from what he has written in his essays must certainly see this from what the professor has subsequently written around the country in reply to pertinent inquiry. For he says that he concluded to consent to continued use of the word "inerrancy" because he has come to see in discussions with the Praesidium (and others) that it is being understood to MEAN "SOMETHING DIFFERENT." (See CL, June 1961, p. 78.)

We are assured (in the President's letter of 8-22-60) that Dr. Scharlemann "accepts the Brief Statement." But when the professor is permitted to speak for himself (in that selfsame letter), his acceptance turns out to be no more than an equivocal acceptance of "the doctrinal content of" the Brief Statement. Just what this restrictive clause means

can be gleaned from the professor's essays, which he expressly says he has not retracted and with specific reference to which he has added: "I do not know anything about taking something back!"

Bultmann and Tillich are by no means the only "contemporary" professors to be charged with linguistic equivocation these days.

Let there only be full and honest facing up to *facts* on all sides in the current Controversy concerning the Word of God, and it will soon be over.

So help us, God!

● A Catechism on the Controversy Concerning the Word of God Within the Missouri Synod

The Origin and Nature of the Controversy

1. When did the Controversy concerning the Word of God within the Missouri Synod begin? It began in 1958.
2. By whom was this controversy begun? It was begun by Dr. Martin H. Scharlemann, professor at Concordia Seminary in St. Louis. Those familiar with Neo-Orthodoxy will recognize that Dr. Scharlemann has copied such popularizers of Karl Barth and Emil Brunner as John Baillie and G. Ernest Wright. He is not to be credited with "new insights." Our fathers already had to contend with the kind of errors that are advanced by this St. Louis professor.
3. How did Professor Scharlemann begin the controversy? By a faculty paper on "The Inerrancy of Scripture" (February, 1958); by several exploratory essays, titled "Modern Theological Problems Regarding the Doctrine of the Word" (presented from an outline, with copious quotations from modernistic works by G. Ernest Wright, John Baillie, and others, at Pocono Crest, Pa., the latter part of 1958), "The Bible as Record, Witness and Medium" (read to Synod's Council on Bible Study, and presented to the Northern Illinois District Pastoral Conference — both in April, 1959), "Revelation and Inspiration" (presented to the Western District Pastoral Conference in Oct., 1959); by an Article, "God Is One," in the August 1959 issue of the NLC *Lutheran Quarterly*; and by things he wrote in the *Lutheran Chaplain*. The professor subsequently restated his position in a letter by faculty President A. O. Fuerbringer to Missouri's clergy (2-11-60), in a letter (8-22-60) by Missouri's President to its clergy and male teachers, and in an article titled "Divine

Acts as Revelation" in the April, 1961, issue of the *Concordia Theological Monthly*. The April 4, 1961, *Lutheran Witness* published an extensive "Special Report — Theological Problem" concerning this controversy, which is most unacceptable.

4. What is meant by "exploratory" essays? Prof. Scharlemann is committed to the modern "scientific method of investigation," or exploration. (See, e.g., his Statement in Dr. Fuerbringer's letter to Missouri's clergy, 2-11-60, p. 4.) This is Modernism, posing as "science," as it proceeds to explore or investigate, in accordance with preconceived notions, what we believe. Because the notions of investigators change from time to time, they never have a final unchanging word to speak.
5. What did Dr. Scharlemann write in the *Lutheran Chaplain* about this controversy? In the Christmas 1958 issue he wrote, under the title "The Bend in the Road," that "a pronounced change of mood seems to be taking place in our ranks. There seems to be a growing awareness that the time of pat answers in our theology is coming to a close. Ahead of us seems to be a sharp bend in the road, whose direction at this moment is not quite clear." He said that "as we move closer to the curve ahead, we are suffering from all the symptoms of imminent change." Among these he mentioned "official attempts to hold the line at all costs," and he said of such "symptoms" that "they always attend the birth of new movements."
6. What are the issues in this controversy? 1) How God reveals Himself. 2) What is meant by "the Word of God" (Whether or not the Holy Scriptures are to be identified as the Word of God). 3) The nature of Inspiration. 4) The meaning of "Truth" and "Inerrancy" (Whether or not the Scriptures contain error etc.). And still other matters, as will appear in the course of this Catechism.

Professor Scharlemann and the Doctrine of the Missouri Synod

7. What has Professor Scharlemann said in his Faculty Paper (February 1958)? His Faculty Paper, on "The Inerrancy of Scripture," begins with the statement: "In this paper I propose to defend the paradox that the Book of God's truth [the Bible] contains errors." A paradox is a tenet contrary to received opinion, etc. (dictionary). The professor made it clear that he was directing himself against the doctrinal po-

sition of the Missouri Synod, by saying: . . . you will not misunderstand me when I say that I want to direct myself to that sentence in the first paragraph of the Brief Statement (the Brief Statement of the Doctrinal Position of the Missouri Synod) which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.'" (Emphasis by Dr. Scharlemann.) He said: At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty (the faculty of Concordia Seminary, St. Louis) today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions." He went on to advocate a method of "interpretation" based on the assumption that the Bible contains myth, non-factual statements, and contradictions. In conclusion he called on his faculty colleagues to "experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism."

8. Did the terms referred to above receive, within the St. Louis faculty, such limiting definitions as Prof. Scharlemann called for? This has been done in Prof. Scharlemann's essays.
9. Is what Dr. Scharlemann rejects not a most important part of what the Missouri Synod confesses about the Bible? He has made the restrictive confession that he accepts "the doctrinal content of" Missouri's Brief Statement. (Letter of the President of the Missouri Synod to its clergy, 8-22-60, p. 2.)
10. How much of what Missouri confesses in its Brief Statement would Dr. Scharlemann's restrictive clause exclude? This is shown by the fact that in the letter of Missouri's President, 8-22-60 (which we shall consider later), he confesses a *dynamic* doctrine of inspiration, by what he there states more specifically about "inerrancy," and by the manner in which these things are spelled out in his essays.

Prof. Scharlemann's Doctrine of "Cumulative" Revelation and the "Word of God"

11. What is Prof. Scharlemann's basic doctrine? It is a doctrine of what he calls "cumulative" revelation. (*Lutheran Quarterly*, Aug. 1959, p. 235.)

12. What is this doctrine of "cumulative" revelation? The professor himself defines it as a "movement toward full and unequivocal monotheism." (Same reference.)
13. Could this be evolutionistic, especially since the professor is committed to modern "science"? In composing his essay "God Is One" (*Lutheran Quarterly*, same page), Dr. Scharlemann anticipated such a charge.
14. How then can the "movement" toward monotheism of which Dr. Scharlemann speaks be described? He insists that Moses still believed in the existence of a plurality of deities and that "even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods," that (500 years later) "most certainly David believed that other gods ruled outside the confines of Israel;" that the supreme articulation of the kind of monotheism by which the existence of other gods was specifically denied and Yaweh (Jehovah) was proclaimed as the God of the whole world is to be found only in the Book of Isaiah; and that the truth of the divine Trinity did not dawn on God's people until New Testament times. P. 230. 236.
15. How does Prof. Scharlemann say God reveals Himself? He says that God reveals Himself by His acts. He says that these are "always to be understood as 'deed-words.'" These he calls "the Word of God." (*Concordia Theological Monthly*, April, 1961, p. 215. *The Bible as Record*, etc., p. 14f.)
16. How is this revelation by divine acts which Prof. Scharlemann teaches supposed to work? He says that in themselves the acts of God are quite meaningless; that it is their interpretation by specially illumined men who see their theological significance that makes them events. (*The Bible as Record*, etc., p. 15:4.)
17. Is there anything else that is especially bizarre about Prof. Scharlemann's doctrine of revelation? His doctrine of revelation reaches its climax in his statement that "we ourselves are made contemporaneous with that sequence of events which is often referred to as *Heilsgeschichte*" (story of salvation). (*CTM*, April, 1960, p. 216.)
18. Doesn't all of this betray a low view of Scripture? Prof. Scharlemann insists that "By not going beyond the documents to the prior acts of God, to which they bear testimony, men turn revelation into tradi-

tion." He adds: "This perversion is the source of all legalism." (CTM, p. 215.)

19. Doesn't Prof. Scharlemann here reveal an amazing doctrine of "legalism" on his part? Such a conclusion is inescapable.
20. Doesn't he seem also to deny Scripturally revealed prophecy by what he says about going back to the "prior" acts of God? This, too, is a correct conclusion. The Old Testament documents were written before many of the great acts to which they testify took place. Christ, the Evangelists, and the Apostles all lay great emphasis on this fact. And the New Testament, too, contains prophecy. The destruction of Jerusalem was prophesied before that event took place; the coming of the great Antichrist and its attendant great apostasy were; and so has the great Final Coming of our Lord together with the Last Things generally.
21. Doesn't Dr. Scharlemann by what he insists on, moreover, seem to contend that the Bible is mere "tradition"? We can make nothing else out of his words.
22. Doesn't the St. Louis professor then believe that the Holy Scriptures are the revealed Word of God? He expressly insists that "the Scriptures themselves are not a revelation." (*The Bible as Record*, etc. p. 21:3.)

Prof. Scharlemann's "Dynamic" Doctrine of Inspiration

23. If Prof. Scharlemann denies that the Scriptures are a revelation, what does he suppose the Bible to be? He has said that the Scriptures are "the book of the people of God, into which has been poured their response to God's mighty acts of revelation." (Faculty Paper; so also elsewhere.)
24. Does Prof. Scharlemann believe that what he calls "the book of the people of God, into which has been poured their response to God's mighty acts of revelation" (the Bible) is inspired? He has his own doctrine of inspiration, just as he has his own doctrine of revelation. In fact, his doctrine of "cumulative" revelation and his doctrine of inspiration go hand-in-hand.
25. What is the doctrine of inspiration which the professor teaches? It is a false human theory called "a dynamic doctrine of inspiration." (Letter of the President of Synod to its clergy, 8-22-60, P. 2, par 2.) "Dynamic" is opposed to "static." Advocates of a dynamic theory of inspiration

don't seem to understand that the Bible is a continuous living revelation, by which the Holy Ghost speaks to us — a formal active revelation. (Hebr. 4, 12.)

26. What are the main features of a "dynamic" doctrine of inspiration? According to such a theory the human side of the authorship of Biblical books is so strongly emphasized that a *movement* in the revelation unto salvation (such as has been described above) is assumed, and the inerrancy of all things in Scripture which do not have immediate reference to this is thereby put into question.
27. Hasn't the Missouri Synod always rejected a "dynamic" doctrine of inspiration? Yes. You can find a distinct rejection of such a doctrine for instance in the *Concordia Theological Monthly*, 1930, p. 21f. We are giving this particular reference because it shows that Dr. Scharlemann's doctrine is by no means anything new, that it was in vogue and rejected by the Missouri Synod before the Brief Statement was adopted (1932). The dynamic theory has also been fully exposed and rejected in the name of the St. Louis faculty and of the Missouri Synod by Dr. Theo. Engelder in *Scripture Cannot Be Broken*, pages 319 and 325. (Originally published in the *Concordia Theological Monthly*; cp. especially Vol. XIII, No. 7, pp. 498-499 and 502-504.) Dr. Engelder states: "And so the moderns operate with the dynamical theory of inspiration, which nicely takes care of the errors. . . . The mistakes are there — you must charge them to the selfactivity of the holy writers — and so you will also abandon Verbal Inspiration." From a classical definition of this theory which Dr. Engelder quotes, we cite the following: "The material is of God; the form is of man." Just so, Dr. Scharlemann insists that it is the "material" in the Scriptures that "makes them inspired;" and as we have seen, he limits the reliability even of the material within the framework of the doctrine of salvation (Q. 28) in charging that the Bible contains error (Q. 29). He rejects the *formal* principle of Scripture, the principle that the Holy Spirit supplied also the *form* — the words — of its message, even though he says that he accepts "verbal inspiration," which he defines as the Spirit-supplied ability or power ("dynamic") to testify to Christ. (Cp. *Revelation and Inspiration*, p. 16.) We might add that in that sense every Christian is "inspired."

28. Does a dynamic doctrine of inspiration then curtail and finally destroy the very *authority* of Scripture? Dr. Scharlemann is well aware of what it does in this respect. But he insists that the view of the authority of Scripture which is left by this doctrine is "adequate." (President's letter, 8-22-60, p. 2.)
29. What does Prof. Scharlemann regard as "an adequate view" of the authority of Scripture? He contends that the Biblical documents must "be understood as reliable within the framework of the [allegedly] single function of the Bible, which is to 'make us wise unto salvation.'" (*The Bible as Record*, etc., p. 14:2.)

Prof. Scharlemann's

Doctrine of Biblical "Truth" and Inerrancy

30. Does Prof. Scharlemann actually teach that the Bible contains error? We have already seen (Q. 7) that his Faculty Paper (1958) begins with the following sentence: "In this paper I propose to defend the paradox that the Book of God's truth contains errors."
31. If the professor insists that the Bible contains errors, how can he call it "the Book of God's truth"? The restrictive nature of the professor's statement as to the Bible's being the Book of (or about) "God's" truth must not be missed. He insists that the Scriptures are "a recorded testimony to the Truth of God Himself" rather than "a collection of truths." (*The Bible as Record*, etc., p. 14:1.) In accordance with this basic contention, the professor has his own notion of the Biblical concept of "truth," as well as of its corresponding "inerrancy."
32. What is the professor's notion of the concept of *truth*? This can be seen from his statement: "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." (Faculty Paper.)
33. Would the professor actually charge with *heresy*, everyone who *accepts as fact all that the Bible says*? Such is the plain implication of his words.
34. Does this not again betray the modernistic nature of Prof. Scharlemann's teaching? The professor is demonstrably aware that identification of his teaching with Modernism is involved, since he plainly tells us that what he insists we must keep in mind in defining truth and inerrancy is "modern." He has made a special point of this also in his formal Statement in the letter of faculty President Fuerbringer to Missouri's clergy, 2-11-60. His notes at the end of his essay on *The Bible as Record* etc. teem with modernistic citations and references.
35. What has Prof. Scharlemann said in the Fuerbringer letter? He has there admitted that he has raised the question as to whether "in the light of the Biblical evidence ["evidence" about the Bible] available to all of us" inerrancy is really the word we want to use in defining the "truth" and "utter reliability" of the Sacred Scriptures.
36. Can you state more specifically just what the professor meant to say by this? He himself specifically admits (in the Fuerbringer letter) that he has defended the proposition that *in the modern sense* of the "scientific method of investigation" the term "inerrancy" ought not to be used, or that it should be carefully defined if it must be used, because it "tends strongly to mislead people into expecting something of Scripture [namely, *inerrancy*] which it often does not show."
37. Is not such a modern use of words as Dr. Scharlemann employs deceptive? God warns us in the Bible (Rom. 16, 17-18) that it is precisely by "good words and fair speeches" that men who cause divisions and offenses contrary to the doctrine which we have learned (Holy Scripture) deceive the hearts of the simple. The "simple" here means the *unsuspecting*. (Arndt-Gingrich, *Lexicon*.) Scripture warns us, right here, to be alert. Whoever takes the trouble to acquaint himself with the ways of Modernism a bit will not be so readily deceived by its misuse of good words.
38. Has not the President of Synod reported (8-22-60) that Dr. Scharlemann "has experienced a change of mind and heart" with respect to his suggestion that we get rid of the very word "inerrancy"? Dr. Scharlemann himself has subsequently insisted (April 6, 1961, letter to Mr. Aug. Korff, New Haven, Missouri): "Dr. Behnken's letter is quite clear, it seems to me. It says that I once suggested that we ought to get rid of the word 'inerrancy' because it is a misleading term. When I saw, however, that the word is usually *understood in our midst to mean something different*, I changed my mind. Nothing else is involved as far as I am concerned." (Emphasis added.) This is wholly in keeping

with Dr. Scharlemann's insistence in the Fuerbringer letter that "if it (the word 'inerrancy') must be used, it should be carefully defined."

39. Where does Professor Scharlemann allege to have seen that the word "inerrancy" is understood as meaning something different? As a matter of fact, he states right in the letter of the President to Missouri's clergy (8-22-60) that it was in discussions with the *Praesidium* (and others) that he came to the conclusion that we must continue to use the word "*because, among us, this term stands for the complete truthfulness and utter reliability of every word in Scripture.*" He immediately added, in a tone of finality: "And I, for my person, want no part in any activity which would tend to destroy *this* view of the perfection and majesty of the Scriptures." (Emphasis added.)
40. In Questions No. 31 and 26 we have already seen how Dr. Scharlemann understands the "truth" or truthfulness and "utter reliability" of every word in Scripture. Has he changed his mind about this? No. This is seen from his statement above, with reference to the President's letter, that nothing else is involved as far as he is concerned than what he has said about continued use of the word "inerrancy" *because it means something different.*
41. Is not Prof. Scharlemann's peremptory statement, that he for his person wants no part in any activity which would tend to destroy the (limited) view of the perfection and majesty of the Scriptures to which he is committed, tantamount to saying that he wants no part in the activity of the Missouri Synod as we have always known it with respect to its confession concerning the Holy Scriptures? This, clearly, is the issue by which we are confronted. It is either Dr. Scharlemann or the Missouri Synod. The teaching of one or the other must go. Dr. Scharlemann himself has left us no other choice in the matter.
42. Can you give an example of a statement in the Bible which illustrates what Dr. Scharlemann speaks of as "complete truthfulness and utter reliability" while at the same time alleging it not to be fact? In his Faculty Paper he says that he is committed to the view that "the writer" (unidentified by Dr. Scharlemann) of the "story" of Creation and the Fall of Man in the early chapters of Genesis "wrote it as a tale, as a poetic piece, to set forth the truth of that which he believed to have happened, using materials available to him from the storytellers or from written documents. That is to say, these accounts propose to speak of real events describing man's creation and fall as well as the making of his world, but in language that is largely symbolical, or mythical, and is to be so understood." He adds that he would in fact view the approach which clings to the factual character of the "story" as "an exceedingly subtle stratagem sometimes employed by the Evil One."
43. Can you give another example? In the same paper Dr. Scharlemann speaks of "the 'beefed up' accounts of the Exodus event." (He adduced this example also before the pastors of the Northern Illinois District when he presented his essay on *The Bible as Record*, etc.)
44. What does the professor mean by "beefed up" accounts? He himself explains: "I have in mind particularly the statement that 600,000 Israelites left Egypt all at one time. [See Exod. 38, 26; Num. 1, 46; 2, 32; etc.] To insist here on precision is to miss the whole point of the literary form, whose purpose is to magnify God for his great power." According to the immediately preceding context, Dr. Scharlemann here charges the Bible with exaggeration, as a "literary form"—such as is employed in a "fish story" to enhance the prestige of the one concerning whom the story is told.
45. Can you give still another example? In his essay on *Revelation and Inspiration* (p. 16) Dr. Scharlemann charges that while St. Luke records that Jesus ascended from the Mount of Olives in Judea, the end of the Gospel according to St. Matthew (chapt. 28) "unmistakably suggests that he ascended from a mountain in Galilee." In other words, Dr. Scharlemann alleges contradiction here. However, the end of St. Matthew suggests nothing about the Ascension at all; it merely speaks of one of the great appearances of the risen Christ to His disciples, in Galilee.
46. Can it be that one may excuse Prof. Scharlemann by assuming that he has in mind the fact that copyist's errors may exist in texts of the Scriptures which we have today? Prof. Scharlemann himself, in speaking of certain alleged discrepancies between Acts 7 and the Old Testament,

makes it an important point to insist that such "discrepancies" "cannot be explained away on the theory of textual corruption." (*Revelation and Inspiration*, p. 16.)

47. Can you summarize Dr. Scharlemann's main contentions concerning the Holy Scriptures? 1) As to their essence (what they really are), Dr. Scharlemann contends that the Scriptures are not the revealed Word of God, but the book of *The People of God*, into which they have poured *their response* to God's mighty acts of revelation; 2) As to their function, he contends that they have but a single function, namely, to make us wise unto salvation; and that they are "reliable" within the framework of this function. Scripture claims a multiple function and complete divine verbal inspiration for itself; cp. e.g. II Tim. 3, 15-17. 3) As to their form, Dr. Scharlemann contends that the Scriptures are written in a literary form which includes myth, factual inaccuracy, and contradiction.

The St. Louis Faculty and Dr. Scharlemann

48. What happened within the St. Louis faculty when Prof. Scharlemann presented his paper on *The Inerrancy of Scripture* in February, 1958? The *Lutheran Witness*, which has defended the professor's paper, has reported (April 4, 1961) that "since 1958 members of the St. Louis seminary faculty have engaged in a study of Biblical answers to the theological problem raised by questions concerning the form in which the Scriptures convey their message and the purpose of their message." (P. 14.)
49. What is wrong about such a study? Its basic assumption. Questions to which there are "Biblical answers" by no means raise a *theological problem*. Theological problems are questions which the Bible does not answer clearly. The Bible very clearly answers questions about its form and function; but modern theology does not accept these answers, and reduces practically all Christian doctrine to "problems."
50. What was the outcome of the faculty study? "The study culminated in 'A Statement on the Form and Function of the Holy Scriptures,' unanimously adopted by the faculty (April 26, 1960) and published in the October 1960 issue of the *Concordia Theological Monthly*." (*Lutheran Witness*, p. 14.16; for excerpts from the Statement cp. pp. 16-17.)
51. Did Dr. Scharlemann also adopt the faculty statement? He has said that "he signed and wholeheartedly accepts the St. Louis seminary faculty's statement," (LW, p. 16.20).
52. Does this mean that he has taken back the things which he has been contending for? He has repeatedly stated that this is not the case, that his essays contain no false doctrine. In a letter dated Nov. 14, 1960 (after publication of the faculty statement), he has written: "I do not know anything about taking something back."
53. How then could Dr. Scharlemann sign and wholeheartedly accept the faculty statement? The statement, in the style of "contemporary" theology and its jargon, is written in such gibberish (inarticulate talk) that the most diverse spirits can claim to find their views in it.
54. Can you give an example of this? Each one is left to fill in for himself the answer as to just what is the nature and the extent of the inerrancy of Scripture. The Statement itself says the following about this matter: "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant," etc.
55. Is this all the Statement has to say about inerrancy? The American Lutheran, which says "we like the contemporaneity of the statement," has pointed out that "the term 'inerrancy' is replaced — and thereby further interpreted — in another sentence by the positive term 'truthfulness.'" (Dec. 1960, p. 3.) We know how Dr. Scharlemann understands the word "truthfulness"! (See Q. 30-31.)
56. Can you show how Prof. Scharlemann's doctrine of Scripture can find shelter here? Pres. Fuerbringer has given an interpretation of the faculty statement in a number of questions and answers in the *Lutheran Witness*. (Apr. 4, 1961.) In one of his answers, bearing on this very matter, "truthfulness," he has stated the following (p. 18): "There is really no need to harmonize so-called difficulties in the Bible. We are not particularly interested in a harmonization of the four Gospels, for we know that each Gospel has its own thrust, each was written by a different inspired writer from his particular point of view and with the particular purpose that the Holy Spirit had for him." These words are practically identical with the words which Dr. Scharlemann used to try

to justify the contradiction which he alleged exists between Luke and Matthew as regards the Ascension, at the No. III. Distr. Pastoral Conference in 1959.

**The Disturbance Caused by
Dr. Scharlemann's Essays**

57. What happened when Prof. Scharlemann presented his essays to various pastoral conferences? In his letter to pastors and teachers (8-22-60), the President of Synod has reported that "the essays caused a great stir and disturbance in many hearts. Letters received clearly indicate this."
58. What should be done in such a case? By our acceptance of the Book of Concord we have agreed that we will "take pains, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding offense, without long and dangerous digressions." (Trigl., p. 25.)
59. Was this done? No; there have been just such long and dangerous digressions as we have agreed to avoid, adding to the already existing offense.
60. What are some of these digressions? "When the Board (the Board of Control of our St. Louis seminary) received communications from individuals and pastoral conferences calling into question the teachings of some faculty members — also those of Dr. Scharlemann in his exploratory papers and his article in the *Lutheran Quarterly* — the Board advised the writers to discuss their concerns with faculty members and to await the faculty's statement on the problem (*sic*). The Board urged also that objectors follow proper Christian procedure (*sic*) by first consulting in Christian love with the author of the exploratory articles to determine whether he had been correctly understood and whether their fears of unscriptural teachings were real or supposed." (LW, p. 20.)
61. What other digressions were there? On February 11, 1960 Dr. A. O. Fuerbringer, President of the St. Louis faculty, sent a letter to the clergy of the Missouri Synod in which he defended Dr. Scharlemann and cast suspicion on all who reject his views.
62. What kind of excuse did Dr. Fuerbringer offer for what Prof. Scharlemann has undeniably written? He, e.g., said (p. 3f):

"The approach and the method employed were matters of his judgment. He is among the first to say that he should have done it differently, and he has added that, were he writing the paper now, he would begin by emphasizing the truth and the complete reliability of the Scriptures and then proceed to some of the difficulties involved in their interpretation."
63. Just what difference would this make? None at all. We know what the "truth" and the complete "reliability" of the Scriptures mean to Prof. Scharlemann. He would just be proceeding from another point to the same alleged "difficulties involved in their interpretation" that he presumes to find in his "exploration" of Scripture in accordance with the modern scientific method of investigation to which he seems irrevocably committed.
64. What special reason is there for saying this? He advocates the "scientific method of investigation" and in particular its use of the word "inerrancy" in its modern sense ("not synonymous with the Biblical concept of truth," etc.) right in this letter of Prof. Fuerbringer. At the same time he denies that he ever denied "any doctrine of the inerrancy of Scripture"!
65. Doesn't all of this undermine confidence in our seminary? Yes; Dr. Scharlemann is well aware of this. Hence his denial of the denial which he has made and which he continues to defend by a constant shift of mere words. He has said (in this Fuerbringer letter): "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact. I am happy to make this statement because the many misstatements that have been made of late, orally and in print, on this matter have tended to destroy confidence in the institution which I serve by divine call."
66. What proof does Dr. Scharlemann offer for his charge that "many misstatements" have been made regarding this matter? We know of none. It does not seem to be the custom of the professor to permit himself to be bothered with producing proof. This is in keeping with the spirit of liberalism, which customarily resorts to such empty counter-charges as its first line of defense; it is standard technique.
67. Is this fair, scholarly, and apt to convince people? Fair-minded, intelligent people will not be taken in by such a hollow tactic.

The Seminary Board of Control

68. The Board of Control of our St. Louis seminary has been mentioned. Just what is the purpose of the Board of Control? It is the duty of the Board of Control of any of our educational institutions "to safeguard the financial, academic, and religious interests of Synod in such institutions." (By-Laws to the Constitution 6,11.)
69. What specific provision do the regulations of Synod make in the case of false teaching by a faculty member? By-Law 6.83 provides as follows: "The Board of Control shall duly investigate all the facts and circumstances and shall refer its findings to the electors when a member of the administrative or teaching staff of any institution appears to be guilty of . . . promulgation and adherence to false doctrine. If the electors shall find such a person guilty of the offenses complained of, he shall be relieved of his office."
70. Besides what has already been mentioned above (Q. 59), what did the St. Louis Board of Control do when it learned of the disturbance caused by Prof. Scharlemann? It defended his teaching.
71. How could it do this? To cite our own correspondence with the Board (cp. Jan.-Feb. 1960 CL, p. 11ff), its secretary would not say, in reply to inquiry whether or not Prof. Scharlemann was using the terms "verbal and plenary inspiration of Scripture" in the Scriptural sense in which the Missouri Synod confesses this doctrine in its Brief Statement and in its Catechism. (He demonstrably does not do this as we have seen; he advocates a "dynamic" doctrine of inspiration.) Even one of the most outstanding liberals of our day, Nels Ferré (*Searchlights on Contemporary Theology*) has emphasized that it is manifestly wrong to use traditional symbols (words) without intending traditional meaning. He has said: "Integrity in such a case requires the speaker to clarify beyond all culpable confusion his own use of the symbol, both by declaring what he does not mean to convey and by indicating what he literally does intend."
72. Couldn't the Board see from his essays what the professor was teaching? Its secretary wrote us, with specific reference to Dr. Scharlemann's essay on *The Bible as Record*, etc.: "... you might, in a friendly way, reply that I need only to read the paper to discover what we are asking for. It would have been impossible for me to do this anyway." This gives one some idea as to the kind of official "procedure" which is being practiced within the Missouri Synod today.
73. What were the further developments in this matter? The *Lutheran Witness* reports (p. 20): "Demands, however, became more insistent that the essayist be suspended from the faculty and that the faculty itself be investigated. To reinforce such demands, memorials and resolutions were offered at a number of District conventions in the spring and summer of 1960." Such a resolution of the Texas District remains in full force.
74. Why wasn't the professor suspended, and the faculty investigated? The Board has continued to defend Dr. Scharlemann's teaching. A careful reading of what the Board has reported concerning this matter in the *Lutheran Witness* (April 4, 1961, including footnote) reveals the Board's insistence that it agrees with the doctrine found in Prof. Scharlemann's essays; that whatever it does not agree with, it regards as mere matters of allowable interpretation.
75. Is the Board of Control, then, determined to persist in defending Prof. Scharlemann's promulgation of his doctrine? The Board of Control has specifically said (*LW*, Apr. 4, p. 21): "We intend to continue this matter to a proper solution."
76. What can the Board regard as "a proper solution" of this controversy? This should be clear from its publicly announced agreement with the doctrine contained in Prof. Scharlemann's essay. It has insisted that the professor's essays will need to be superseded by *further* and "more carefully worded" treatments. Accordingly, the *Concordia Theological Monthly* has been thrown open to his "new" doctrine, and the first of the projected "treatments" appeared in the April issue under the title "God's Acts as Revelation." We have already shown (Q. Nos. 11-21) that some of the things published here are even more revealing of Dr. Scharlemann's espousal of modern contemporary theology than what he has written in his previous essays.
77. What can such a course be expected to lead to? Already in the March 1959 *St. Louis Lutheran* Dr. Scharlemann, who was then Director of the Graduate Department of our St. Louis seminary, announced in "a major report" that under his direction the Department was "emerging," and that the department is directing "a research project in the area of prin-

ciples of Biblical interpretation," the results of which are "expected to be in print in 1962."

78. Is there any connection between what the professor has already written in his essays and this projected work? Dr. Scharlemann has explained that "the findings (*sic*) of his studies in the field of revelation" contained in his exploratory essays would help him to "clarify matters" (presumably in the minds of brethren who might be expected to be shocked by such "findings," as indeed many have been) "especially for preparation of a major work on hermeneutics." Hermeneutics means principles of interpretation. (LW, p. 15.)
79. Has anything else been said about such a project? In *A Symposium of Essays and Addresses* given at the Counselors Conference, Valparaiso, Ind., Sept. 7-14, 1960 (p. 135ff), Dr. Fuerbringer has said that for some time now the Missouri Synod "has been coasting theologically, it has lived up its capital." He intimated a need to "update its theology."
80. What should one think of such remarks? As respects the recent past, they are a sad reflection on our faculty; as respects the future, they are alarming.
81. What, if anything, more precisely can this have to do with the projected work on "interpretation"? Dr. Fuerbringer about the same time announced rather enthusiastically (*Seminary Newsletter*, Fall 1960), that we are facing "Our Newest Frontier" in Theology. He has said that "it is precisely in the theological questions that have arisen since our major work in dogmatics (doctrine) was done and in the areas largely or completely untouched by us in the past that our new frontier lies." He intimated an alleged need of a work such as is referred to above. (We may mention here that Dr. Fuerbringer's father, Dr. Ludwig Fuerbringer, who died in 1947, left behind some excellent fruits of his long labors in the field under discussion.)
82. Is Dr. Scharlemann working alone on the projected work in the area of principles of Biblical interpretation? The *St. Louis Lutheran* has reported that besides Dr. Scharlemann and several others Drs. Horace Hummel (who taught for some years at St. Louis and now is a member of the faculty of the ALC seminary at Dubuque, Ia.), Otto A. Piper of Princeton, and Krister Stendahl of Harvard are working on

the project. The theology of these three men is wholly modernistic. Dr. Otto A. Piper's position has been properly characterized by one of Prof. Scharlemann's colleagues in *CTM*, XVI, pp. 122-127, from which we quote the following: "Dr. Piper's theological methodology is indeed modern, and that in the sense not only of Barth, but also of Schleiermacher [leading Modernists of this and a past generation]. There may be a difference in degree but not in kind. All three draw their theology, not from Scripture, but from reason." (p. 127.)

The President of Synod

83. Doesn't the President of Synod have something to say in this whole matter? Article XI B of the Constitution of the Missouri Synod (Duties of the President) reads: "The President has supervision regarding the doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod . . . 2. It is the President's duty to see to it that all the aforementioned act in accordance with Synod's constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to Synod." (See also By-Law 2.27 with reference to educational institutions and 5.23.) This clearly includes the doctrine and administration of the seminary Board of Control.
84. Is the President of Synod agreed with the seminary Board of Control in not finding any false doctrine in Prof. Scharlemann's essay? Early in 1960 the President, speaking particularly of Prof. Scharlemann's essay on *The Bible as Record, Witness and Medium*, in a letter to a member of the CL staff and his congregation, on his own behalf and on behalf of the Vice-Presidents of Synod (one of whom is also a member of the Board of Control), stated: "When you ask about Dr. Scharlemann's position on inspiration and revelation and his statement that the Bible is not inerrant, let me say that I am certainly not in accord with that position. You know from sermons that I have delivered and statements which I have made that I do consider the Bible to be the divinely inspired, inerrant Word of God. As far as Dr. Scharlemann's essay is concerned, let me say that it is now in the hands of the faculty of Concordia Seminary. The Presidium is waiting to hear from the faculty concerning it. We are convinced that this

attitude toward Scripture must not stand nor spread in our midst."

85. Did the President perhaps change his mind since that time? As late as April 26, 1961, he wrote: "From the very fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that we were not in agreement with the doctrinal position which he espoused in his papers."
86. Does Prof. Scharlemann know what is here said? Under date of May 13, 1961, he wrote the same inquirer who received the above information from the President's office: "As you know, on June 1 (1960) the Praesidium went over my papers. They found in them no false doctrine." Prof. Scharlemann has made similar statements on other occasions. On Nov. 14, 1960 he wrote the following: "When the Praesidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong."
87. How can such statements be reconciled with each other? Such a reconciliation is manifestly impossible.
88. Was Professor Scharlemann permitted to continue to teach at our seminary while the Praesidium was waiting for a report from the faculty concerning his essays? During the academic year 1959/1960 Prof. Scharlemann was on leave of absence in New York as a faculty fellow at the ultra-liberal Union Theological Seminary there. The President is reported to have said that he was not to enter the classroom until the matter of his essays had been settled.
89. What happened when the professor returned from Union Theological Seminary? He promptly entered his classroom and resumed teaching, beginning with the summer sessions of 1960 (June). He has continued teaching without interruption since that time.
90. What else has been done by the President of Synod in this matter? On Aug. 22, 1960 he sent a letter to all pastors and teachers of Synod which deplored "attacks" in the matter and expressed the hope that information it contained might put an end to such "attacks" as well as to the disturbance created by Dr. Scharlemann's essays.
91. What kind of "attacks" were referred to? Evidently, distinct repudiation of Dr. Scharlemann's teaching, allegedly "without getting in touch with the essayist," was referred to; and then also "attacks" on the wholly unsatisfactory procedure of the St. Louis faculty, its Board of Control, and the Praesidium of Synod in dealing with Prof. Scharlemann's false teaching—their failure promptly, openly, and distinctly to repudiate the professor's false teaching.
92. Should it be necessary for members throughout Synod individually to get in touch with the essayist in the case of such a public offense as false teaching? Definitely not; this is what we have synodical officials for. It may be added that in an evangelical concern for doctrine in our synod members of the CL staff (and others) did get in touch with the essayist, and that they also carried on a considerable amount of seemingly futile correspondence with the President of Synod as well as with others (for instance, the Board of Control) in this matter.
93. What kind of information did the President's letter contain about Dr. Scharlemann's teaching? The professor was permitted to restate the position propagandized in his essays.
94. How did Dr. Scharlemann restate his position? He restated his commitment to the modern science of investigation by reiterating that his essays are "*exploratory*."
95. What did he state about his doctrine of revelation and "the Word of God"? He stated nothing about this except as it is implied by his doctrine of inspiration.
96. What did he state about the doctrine of inspiration? He has insisted on a "*dynamic*" doctrine of inspiration and on the view of the authority of Scripture that goes with such a doctrine as "*adequate*."
97. What did he state about the inerrancy of Scripture? He again defined the word "inerrancy" by his equivocal complete "truthfulness" and utter "reliability" of every word in Scripture, and he said that it was in discussions with the Praesidium and others that he came to the conclusion that "we must continue to use the word" in such a sense. He added that he wants no part in any activity which would tend to destroy this view of "the perfection and majesty of the Scriptures."
98. What did he have to say in this letter about Missouri's Brief Statement? He made the restrictive confession that he has always accepted "the doctrinal content of" that document.
99. What did the President's letter have to say about the way Dr. Scharlemann has spoken in it? It reported that the exec-

utives and members of the faculty, the Board of Control, and the *Praesidium* of Synod "are thankful that God led Dr. Scharlemann to speak as he did."

100. Can we join in such thankfulness? This is manifestly impossible. We cannot believe that God led Dr. Scharlemann to speak as he did; by speaking as he did, he clearly held fast to his errors.
101. Cannot the Scriptural unacceptableness of the Settlement of the Scharlemann case proposed in the President's letter be shown him? The Confessional Lutheran Publicity Bureau has been endeavoring to do this ever since receiving the letter. Our correspondence with the President concerning this matter has been published in the *CL*.
102. Hasn't such an endeavor borne any fruit at all? Up to the time of this writing no assurance whatever has been given that the errors of Dr. Scharlemann would be distinctly, publicly repudiated. Also a meeting between members of the CLPB and the Presidium on July 28 (1961) failed to produce such an assurance.

Reports to Our People Concerning the Controversy

103. What has been done officially to apprise our people generally, and so the whole royal priesthood of believers among us, whose inalienable prerogative (privilege and duty) it is to judge doctrine, concerning facts in this fateful controversy? On Sept. 20, 1960, the *Lutheran Witness* published a brief but unsatisfactory report concerning the President's letter of Aug. 22, 1960. This report proved unsatisfactory also to Prof. Scharlemann. Previous to this, during the spring and summer of 1960, when district conventions were held throughout Synod, strenuous efforts were exerted by officials and faculty representatives to prevent them from taking adverse action, which might have resolved the controversy in a truly God-pleasing way. Conventions were told that the matter was being taken care of, or even "that the matter has been resolved" (e.g., Iowa District East). During the 1961 convention season, districts were again dissuaded from taking positive, final action, although it was admitted that the matter has after all not yet been resolved. In a discussion of the sad situation prevailing within the Missouri Synod, Dr. H. Hamann of Australia

has stated: "What does matter, and matter greatly, is that all members of the Missouri Synod — pastors, teachers, laymen — should realize that defection from the teachings of the orthodox Lutheran Church is dangerous even when promulgated by a tiny minority, particularly when that minority is influential. It is not good or wise to repose in the vague feeling that all is well, and will remain so. It may be that the old adage, *Principiis obsta* (Resist the beginnings of things!), has been disregarded too long."

104. What else has been done through the *Lutheran Witness*? In its April 4, 1961 issue, just preceding the 1961 convention season, the *LW* published a nine-page "Special Report — Theological Problem" which misrepresented the doctrine of Scripture as a mere theological problem which can be debated pro and con, and also contains mis-statements about the facts of the controversy and a generally misleading account of it. The *Lutheran Witness* did have to say: "To state, for example, that Dr. Scharlemann in a paper prepared only for faculty discussion said: 'In this paper I propose to defend the paradox (a statement seemingly contradictory) that the Book of God's Truth contains errors' would be correct." (*LW*, April 4, '61 p. 14.) The columns of the *Lutheran Witness* and other official papers of the Missouri Synod are closed to members who would uphold its historic position concerning Scripture over against the false teaching of Prof. Scharlemann (and others) to whose defense they are lending themselves. Dr. H. Hamann, senior theologian among our brethren in Australia has asked: "Which is the stranger — and sadder — phenomenon: to find men whose names appear in the roster of the Missourian ministry writing utterly un-Lutheran books and publishing anti-Missourian articles, whether these journals direct themselves primarily to readers within or without the Missouri Synod; or to observe that men find themselves driven to defend the solemnly declared doctrinal position of the Missouri Synod, of *their own church*, in journals begun for that very purpose or in conservative religious periodicals appearing outside of their church?" (*Australian Theological Review*, March 1961, p. 23.)

Causes Underlying the Protraction of This Controversy

A Mistaken Conception as to What Is Truly Evangelical

105. What has made it possible for so fateful a controversy as this to be so prolonged? No doubt there are various factors which account for this, some of which have been indicated. However, it should by now be quite clear that there are within our synod those who are more ready to permit error to be ascribed to Scripture than to permit error to be ascribed to a theological professor and to officials. To appropriate apt words from the Augsburg Confession (Trigl., p. 65:14-16): "Neither were the bishops [officials] ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance (this means literally "to wink at;" and so, to act as if existent evils did not exist or were not so bad — CL), suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." It can safely be said that the present controversy is the climax of about a quarter century of lack of proper doctrinal discipline within the Missouri Synod.
106. What can be at the bottom of all this? There is a mistaken conception of evangelicalism abroad which should properly be labeled *Neo-Evangelicalism*.
107. What is Neo-Evangelicalism? It is a form of false pietism, similar to the Pietism which once followed the age of orthodoxy and made way for Rationalism in the Church, particularly also within the Lutheran Church.
108. How can this "new" evangelicalism be described? Like the old historic Pietism, it treats doctrine lightly, especially ignoring Scripture passages which specifically lay down the principles for dealing with public doctrinal error while emphasizing Christian life and especially "love."
109. What is wrong about the love which this evangelicalism advocates? The "new" evangelicalism does not evince a proper love in accordance with the First Great Commandment, love of God, His Name, His Word. Nor does it demonstrate proper love according to the Second Table of the Law, love of the neighbor, which must also be in accordance with the CLEARLY REVEALED WILL OF GOD, HIS WORD.
110. How can this be seen? This can especially be seen from a gross misuse of the Eighth Commandment and Mt. 18, by insistence on private (even face-to-face) dealing with a brother while his public error is permitted to confuse people and to destroy their faith and their church. And the kind of dealing that is insisted on over against an errorist is not such as to wean him from his error (Gal. 6, 1) since it does not even admit its existence. It is a case of "winning" (?) a brother while losing a whole church. Cp. the Large Catechism, Trigl., p. 661:284.
111. Is it legalism to expect a fellow-Christian to comply with the divine Law? Such a misconception rests on inability properly to distinguish between Law and Gospel, and to use them both rightly, as they are to be used, side by side. It is known as Antinomianism (from anti- and *nomos*: Law), which means literally, Anti-Lawism. The Gospel must remain the motive; the Law, the Standard of Christian life and its doctrine. (Cp., e.g., Mt. 5, 20.)
112. Can you explain this a little further? Unregenerate man is under law. His works are properly called works of the Law because they are extorted from him by the Law through fear of punishment or desire for reward. "But when man is born anew by the Spirit of God, and liberated from the Law, that is, freed from this driver, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law and so far as he is born anew, does everything from a free, cheerful spirit; and these are called not properly works of the Law, but works and fruits of the Spirit, or as St. Paul names it, *the law of the mind and the Law of Christ*. For such men are no longer under the Law, but under grace, as St. Paul says, Rom. 8, 2; 7, 23; I Cor. 9, 21." (Formula of Concord, Thor. Decl., VI:17; Trigl., p. 967.) "This doctrine of the Law is needful for believers, in order that they may not hit on a holiness and devotion of their own, and under the pretext of the Spirit of God set up a self-chosen worship, without God's Word and command, as it is written Deut. 12, 8.28.32: *Ye shall not do . . . every man whatsoever is right in his own eyes, etc., but observe and hear all these words which I command thee.*

Thou shalt not add thereto, nor diminish therefrom."

113. What does Neo-Evangelicalism finally lead to? It ends up by trying to silence those who distinctly repudiate false doctrine, even to the extent of "purging" them from a church, while permitting errorists to go on teaching in it and defending their activity, so that they can go on unmolested.
114. Can we expect this to happen within the Missouri Synod? It is already happening.

Your Part in This Controversy

115. What can we do toward helping to remedy such a dreadful situation? Write the President of Synod, who has supervision regarding the administration and doctrine of all officers of Synod and all such as are employed by Synod (the synodical personnel, its machinery). Write him often, if need be, and urge others to continue doing so, in order to strengthen his hand. In our daily prayer we should remember to pray for our Synod's President and other officials of our church and for all who are contending for the truth, that they may in all boldness, wisdom and love, do what they know is their duty, fearing no man, but God only. Keep yourself informed as to the facts of the controversy. Prepare yourself and your congregation for definite, final action concerning this and similar matters at the Cleveland Convention of our church in 1962, if the controversy is not settled before that time.
116. What is the alternative to prompt and proper settlement of this controversy? Missouri will have had a glorious past, thanks to the infinite grace of God. By its own fault, it would have a name that it lives, but it would be dead in the eyes of the Lord, who knows its works, (Rev. 3, 1.) It would be just another sect, Lutheran and Missourian in name, among a multitude of Christian sects of our day.

The Prayer of an Oppressed Church

Lord God, make us true witnesses of Thy Word in our day of general apostasy from it. Help us to strengthen others toward such a witness, especially those of the household of our faith who are in official and influential positions. Take not Thy pure Word from us, although we have well deserved this, by neglecting properly to inform ourselves as to the true state of our church, by remaining silent

when we should have spoken out plainly and boldly, and by any and all other offense which we may have committed. Give us the grace to stand up, each in his place, as members of Thy royal priesthood and of Thy Church Militant on earth. Let us carry forward the banner of Christ, on which there is emblazoned the divine seal "IT IS WRITTEN!" Amen.

✱ The Australasian Theological Review On Things Missourian

The March issue of the quarterly *Australasian Theological Review*, which reached us during the last days of June, contained numerous comments on current events within the Missouri Synod. We shall pass these on to our readers.

The Last Twenty Years or So In the Missouri Synod

An editorial note on the first page of its March issue announced that the *Australasian Theological Review* hoped, during the course of this year, to publish several articles dealing with Walther's life and work, as a contribution toward the sesquicentennial of his birth. As a prelude there followed a reprint of an address delivered during the Walther Centenary, in Milwaukee, fifty years ago, by President Gausewitz of the Wisconsin Synod (The address was originally published in Missouri's *Theological Quarterly*, 1912, p. 12ff.). In a footnote to this address, Dr. H. Hamann, senior theologian among our Australian brethren, has said (our emphasis):

"When this address was delivered, it is safe to say, no voice was raised publicly within the Missouri Synod against the doctrinal position which that body, largely under the leadership of Walther, had come to occupy; though there were, no doubt, various opinions on certain aspects of social and economic life. It is not so in the year of 1961. Thank God, the Missouri Synod as such stands, doctrinally and confessionally, where it stood fifty years ago. Yet *within the last twenty years or so voices have been raised against that position in the Missouri Synod itself*; and the convictions publicly expressed are of such a nature that *moral and intellectual honesty* should compel the men who utter them to repudiate the teachings of Walther, for example on Lutheran confessionism and on the Church, and to insist that in these matters he led his followers sadly astray. We fervently hope that the Walther anniversary will bring in its wake a renewed study of his writings and a renewed assurance that he stood firmly on the

basis of the Sacred Scriptures and of the Lutheran Confessions."

We might add here that Professor Martin H. Scharlemann of Concordia Seminary in St. Louis, who has rejected the doctrine that the Holy Scriptures are the revealed, inerrant Word of God, is also among those who have raised their voice against the doctrine of the Church which Walther restored to Lutheranism and in particular to the Missouri Synod. In the *American Lutheran* (December 1958, p. 19) he wrote: "In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the Church." We have never heard that Professor Scharlemann has been dealt with concerning this public offense in doctrinal matters.

Comments on the E. P. Schulze Letter

In one of two articles specifically dealing with Missouriana, Dr. Hamann has discussed the "Letter to Missouri" published by the Rev. Eldor P. Schulze in *Christianity Today* last November. The Australian theologian comments:

"The tone of the letter is frank, but friendly, and withal sympathetic and encouraging and cordial throughout. This note is maintained despite the strictures which the author [of the letter] feels constrained to pronounce, which are but too well founded. The doctrinal errors and aberrations of some 'prominent professors,' the seeming indifference of some pastors to doctrinal issues, the distress and confusion resulting from embarrassing incidents, the clamor of some for church union 'with those who do not hold our historic confessional position': all this we have seen stated in cold print time and again."

Dr. Hamann summarized the letter quite fully, also quoting from it, and then commented:

"There can be no suggestion that hidden matters are exposed to the light of publicity; for the undesirable features against which the writer raises a warning voice have long since been public property, even in remote Australia. The tone and contents of the letter are such that they can be resented only by those who must plead guilty to the writer's remonstrances." (We recall that the Director of Missouri's Department of Public Relations did resent the letter of Pastor Schulze, in a reply submitted for publication in *Christianity Today*.)

A Question

Dr. Hamann goes on to say:

"A question arises here. Which is the stranger — and sadder — phenomenon: to find men whose names appear in the roster of the Missourian ministry writing utterly un-Lutheran books and publishing anti-Missourian articles in liberal journals, whether these journals direct themselves primarily to readers within or without the Missouri Synod; or to observe that men feel themselves driven to defend the solemnly declared position of the Missouri Synod, of their own church, in journals begun for that purpose [our readers know that the Confessional Lutheran is such a journal] or in conservative religious periodicals appearing outside their church?" It is without a doubt Christianity Today that is particularly meant in the last reference.

Overlong Disregard

Dr. Hamann concludes his observations with the following remarks:

"The answer does not really matter. The wise will understand (*sapientes viderint*). What does matter, and matter greatly, is that all members of the Missouri Synod — pastors, teachers, laymen — should realize that defection from the teachings of the orthodox Lutheran Church is dangerous even when promulgated by a tiny minority, particularly when that minority is influential. It is not good or wise to repose in the vague feeling that all is well, and will remain so. It may be that the old adage, *Principiis obsta* (resist the beginnings of things), has been disregarded too long."

Concerning That Loaded Word, "Isolationism"

In another article on Missouriana, Dr. Hamann cites the statement of Missouri's President Behnken with reference to Missouri Synod-National Lutheran Council discussions, "Isolationism is never the answer. If Rome came to us with an honest invitation — which she hasn't — to discuss doctrine and not just listen, I think we would be in duty bound to bear testimony." Comments Dr. Hamann: "This is true enough, though the grossly misleading term 'isolationism' should not have been used. It is one of those 'loaded' words, or 'weasel-words,' that are used to denounce the position of the opponent rather than to state one's own position. Theologically it signifies nothing."

A Confusion of Ideas

On the basis of authentic reports, Dr. Hamann supplied "a sound and sober estimate of the situation" confronting us in the current Missouri-NLC talks. According to reports, the general topic for discussion at a third meeting of the two groups on Aug. 1 and 2, 1961 was to be: "What kind of co-operation is possible in view of the discussions to date?" "Areas to be considered will include the relation of co-operation to confessional agreement, the relation of witness to co-operation, and the extent of co-operation apart from pulpit and altar fellowship."

The first observation that Dr. Hamann made concerning this report (which appeared in the *News Release* of the Lutheran World Federation, Dec. 9, 1960) is that "there is plainly a confusion of ideas when doctrinal discussions, no matter what the immediate subjects, are undertaken in order to find out what co-operation is possible." Dr. Hamann poses the following dilemma: Either it is co-operation in pure externals that is at issue, in which case doctrinal discussions are unnecessary. Or the issue is one involving more than such externals. In such a case, "more is required than the formal adoption of a few more or less non-committal sentences on the Confessions" when dealing with such a religiously unionistic framework as the NLC.

Steps Between Cooperation in Externals and Church Fellowship?

The second matter in the Missouri-ALC talks which Dr. Hamann has underlined as giving rise "to concern, if not to apprehension," is their consideration of "the extent of cooperation apart from pulpit and altar fellowship." He comments that this "suggests the possibility of creating steps or gradations between cooperation in externals and church-fellowship," and that, "if this be the intention, it involves a serious mistake." He rightly points out that the confessional principle allows no third possibility between actual confessional fellowship and mere cooperation in externals.

Something New and Strange Indeed!

A final "cause for uneasiness," Dr. Hamann points out, "we find in the phrase, 'the relation of witness to co-operation.'" He comments: "Here is something new and strange indeed!"

He first of all states: "We have often heard and read the statement that in order to bear effective witness one must do so 'from

the inside;' that is, join certain organizations which one has no business to join." To this he says: "We shall not stop now to point out the fallacies involved in this assertion, which fairly clamors for the reduction to the absurd. Still," he says, "it does at first view possess a specious plausibility." "But," he goes on to say, with reference to the phrase 'the relation of witness to cooperation,' "where is the correlation between witness and cooperation? The two concepts are utterly disparate. If we use the terms 'common witness' and 'co-operation,' we are at least dealing with related concepts and can compare the two. *He who suggests anything but an artificial connection between 'witness' and 'co-operation' makes one wonder whether he really has grasped the meaning of the two concepts.*" (Emphasis added.)

Dr. Hamann concludes this last observation, concerning "witness and cooperation," by saying: "The juxtaposition of the two is particularly inept in the context with which we are dealing, since the men of the NLC must surely be well aware of what Missouri has been consistently maintaining, with regard to doctrine and corresponding practice, for more than one hundred years. To plead ignorance would be both puerile and self-incriminating."

It is most refreshing to note to what extent logical processes and the spirit of confessionalism are still alive among our brethren in Australia!

Lutheran Editors and Fellowship

Dr. Hamann has also commented on utterances concerning the meeting of the National Lutheran Editors' and Managers' Association which was held in St. Louis last year, as reported in the *Concordia Theological Monthly* (Dec. 1960, p. 773ff). He pointed out that what has been reported in the *C.T.M.* "should give rise to very serious reflection and questioning." He noted the report of Dr. Philip A. Johnson, public relations director of the National Lutheran Council, that "we (NLC men and Missourian leaders — CL) have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it," and his calling on us as a body to "catch up with" such a practice. Dr. Hamann comments: "All this is reported in our source (the *CTM*) without any hint of either approval or disapproval." He comments further that Dr. Johnson "may be right in stating that there has been unionism of the elite [Missourian leaders and leaders of the NLC] without the man in the pew and the

pastor in the pulpit realizing it. This is a matter that requires clearing up."

❶ Wisconsin Synod Suspends Fellowship With Missouri

The Wisconsin Synod, on the closing day of its convention (Aug. 17), adopted resolutions suspending fellowship with the Lutheran Church—Missouri Synod. The Report of the Floor Committee (No. 2) on Doctrinal Matters, which was adopted after slight amendments, consists of an Introductory Statement, 12 Whereases, and 10 resolutions. We have room only for the first two resolutions. These read: "a) That we now suspend fellowship with the Lutheran Church—Missouri Synod on the basis of Rom. 16:17, 18—with the hope and prayer to God that the Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister from whom she has estranged herself; and be it further RESOLVED: b) That we stand ready to resume discussions with the Lutheran Church—Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship."

❷ Missouri and "The New-Time Religion"

Under the title *The New-Time Religion*, a 248-page book by Claire Cox, religion writer of the United Press International, has been published by Prentice Hall. The author sums up the impact of liberalism, modernism, and neo-orthodoxy on the life of churches in the United States. Of special interest to us is something she says on page 242. After having stated that "Gradually barriers are falling," she says:

"When the Southern Baptists and Missouri Lutherans accepted participation in National Council programs, even on a limited local basis, it meant that the Council really had been accepted as an integral part of Protestantism."

Shall we see ourselves as others see us?

❸ The Devil's Bag of Tricks

It isn't often that we can cite the *Christian Century* with approval. We certainly do approve of what it says under the heading "A Devilishly Splendid Device" in its issue of June 28, 1961, although we would no doubt apply what it says quite differently from what

that publication would. The *Christian Century* says of the devil that

"He has one time-honored relic in his bag of tricks which still serves him to good (or rather, bad) purpose — the magnificent phrase, 'I move to take no action.' For its origin I am willing to give the devil full credit. No human being could ever have thought up anything so devilishly splendid. Without this helpful device, the official boards of my small but sturdy kirk would be driven to despair. They would have to meet squarely the problems knocking on the door of the kingdom and be suspected of fanaticism. But as it is they can always move 'no action' and go home in peace."

The writer of the article (Presbyterian) Thomas C. Cannon of St. Charles, Mo., also soliloquizes concerning himself in his study, where he says the devil has a favorite chair, in which he reclines often:

"... And when something comes along which calls me to action and commitment, his voice is as gentle as only that of a tried and true friend can be. 'You don't have to do anything about this.' 'You're a fool to stick your neck out.' 'You're really a very small fish in a very big pond.' 'The time is not yet ripe.'"

The Rev. Mr. Cannon finally suggests, among other things, that throwing ink at the devil is a good tactic, though a bit messy. "For such times I am everlastingly grateful to the faith of our fathers."

Need we say that we fully agree?

❹ Testimony of a Pastor

A pastor in one of the far western districts of the Missouri Synod has sent us a copy of a letter which he addressed to fellow-pastors of his circuit. He writes as follows:

We cannot "pass the buck" and try to place all blame for our current ill on Professor Scharlemann, the St. Louis faculty, the Board of Control, the Presidium, etc. They will have to answer for themselves; and so will each and every one of us. Not just our professors and officials are on trial — *every member of Synod is on trial*. We will have to answer for *our own actions or lack of action*. We will not be excused because others are guilty. Nor will we be excused because others are more guilty.

I must confess that I now realize that I have not done what I could have done to stave off this catastrophe that is now confronting Synod. I knew of the situation for

a long time. I cannot plead ignorance. I read Prof. Scharlemann's essay (*The Bible as Record, Witness and Medium*) and had it in my possession already last June, 1960. When I read President Behnken's letter of August 22, 1960, I confess that I saw through it that Professor Scharlemann really hadn't retracted anything, but I did practically nothing about it. I let myself become engrossed with moving to my new parish and its problems to the exclusion of concern for the preservation of the truth in Synod. I was ready to let someone else do it for me. What guilt has been heaped upon my shoulders! May God be merciful to me the sinner! My only consolation is that the penitent receive God's forgiveness. May God now grant me His grace to bring forth true fruits of repentance and give me wisdom to redeem the time before it is too late. May he do the same for every pastor in our synod who still loves the truth. Our lifetime is but as a tale that is told. The signs also point to the evidence that we are living in the last days. "Also of your own shelves shall men arise, speaking perverse things, to draw disciples after them. Therefore, watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears." Acts 20, 30-31.

Dear Brethren, may I plead with you to join forces with all who still have the love of truth in our synod in order to "contend earnestly" for the faith while there is yet time. May God grant us all to fear no man, but God only, who has the power to destroy both body and soul in hell. (Mt. 10, 28.) "Fear none of those things which thou shalt suffer . . . and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life." Rev. 2, 10.

"If we suffer, we shall also reign with Him; if we deny Him, He will also deny us." II Tim. 2, 12.

"And they departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame for His Name." Acts 5, 41. Do we rejoice in this privilege too?

"And who is it that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear: *having a good conscience.*" I Peter 3, 14-16.

None of us can have a good conscience unless we do all within our power and ability to restore the true doctrine to our church.

The late Dr. Hertwig, Vice-President of the Missouri Synod, told a story at district conventions about an Episcopal chaplain who paced the floor before a battle in the Pacific. Finally he said to his aide (who was a Lutheran): "You go into the battle for me. It isn't that I am afraid to die, but the boys will ask questions. Your church knows the answers; our church is still experimenting in religion." The aide did as he was asked, and comforted many dying boys; he even baptized a dying soldier. He was not a trained minister, just a boy instructed and confirmed in our Lutheran Church.

Doesn't it look as if our church is retrogressing to the point where it like the Episcopal chaplain, is unable to give definite answers to religious questions? We used to have theological doctrines; now we have theological problems!

May God have mercy on us!

— (Contributed)

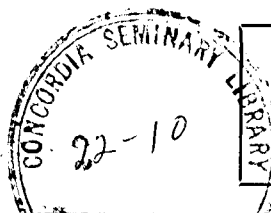
❖ Extra Copies of This Issue

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Due to publication of the Catechism on the Controversy concerning the Word of God within the Missouri Synod, the series on the controversy which has been occasioned by the "Special Report — Theological Problem" in the *Lutheran Witness* of April 4 had to be interrupted. It will be resumed in the next issue. Articles remaining to be published in this series are as follows:

The Position of the St. Louis Faculty in the Controversy concerning the Word of God — The St. Louis Seminary Board of Control and the Controversy concerning the Word of God — The Problem of the *Lutheran Witness* and the Doctrine of the Word of God — The Missouri Synod Presidium and the Controversy Concerning the Word of God — YOUR Responsibility in the Controversy Concerning the Word of God.

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"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." 1 Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

October, 1961

Number 10

IN THIS ISSUE: A Prayer in Time of Spiritual Warfare — Concerning the Precedence of God's Word — Your Responsibility — Missouri's Plight — ELS Reaffirms Suspension of Fellowship with Missouri — Three Possibilities — The St. Louis Faculty in the Controversy Concerning the Word of God — Correspondence between the CLPB and the President of Synod — Correction — What Our Readers Say — Fosdick, Ben Gurion, and Prof. Scharlemann on the Exodus

❖ A Prayer of Walther

In a Time of Spiritual Warfare

Lord Jesus, Thou hast declared that Thy purpose in coming into the world was not to send peace, but the sword. Even today we experience the truth of these Thy words. Wherever Thy Word sounds forth, drawing

Thy Christians unto it, conflict and strife arise, conflict between flesh and spirit, opposition from without, and strife within.

Oh, keep us from being offended at such a state of affairs and from growing weary. In this world, where besides Thee, Lord Jesus, Satan rules, where flesh and spirit dwell together, where truth and error, right and wrong, Thy Word and man's words and

v.21
v.22

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

thoughts, each strive for supremacy — in such a world it is impossible that peace should prevail.

Grant that we may ever be found fighting honorably, valiantly, cheerfully, constantly, and triumphantly, until we shall obtain the crown. Hear us for Thine own sake. Amen.

Church Membership, C.P.H., p. 151.

● Luther Says —

Concerning the Precedence of God's Word

"A Christian can easily accommodate himself to the situation in such a way that he takes the proper attitude toward both friend and foe and loves everyone and blesses him, etc., as far as the neighbor's person is concerned. But at the same time nothing must be allowed to harm God and His Word. This must take precedence over everything else. All things must be sacrificed for it. Here we must give consideration neither to friend nor foe. For this is something that does not belong to us, nor to the neighbor, but to God Himself, to whom we owe obedience in all things. Therefore I say to my most bitter enemies, So far as my person is concerned, I will gladly help you and do good to you in everything, even though you are my enemy and treat me with unmitigated hostility. But where God's Word is concerned, there you may expect neither friendship nor love from me. I will do nothing against it, even if you were my dearest and best friend. Since you do not want to submit to that Word, I will speak this prayer and blessing over you: May God hinder you and bring you to shame. I will gladly serve you, but not when you want to overthrow God's Word. Here you will not prevail upon me to give you one drink of water. In short, we should love and serve our fellow men. But God must be served and loved above all else. Where this is hindered or attacked, there is no more room for love or service. The Bible says, 'Thou shalt love thine enemy and do good to him.' But I must be an enemy of God's enemies, lest I attack God with them."

— Complete Works, St. Louis Edition,
Volume VII:481.

● Your Responsibility

"Our Missouri Synod, too, will suffer the loss of the pure Gospel, unless our Christians will continue to feel themselves responsible

for every expression of doctrine in their midst and for the conduct of those affairs in which the Word of God has plainly spoken."

Lutheran Witness, 1919, p. 188.

❁ Missouri's Plight

"*Creeping liberalism* within the Lutheran Church — Missouri Synod constituency was dealt a dramatic rebuke this month by a sister synod with which it cooperated for nearly 90 years." This is the way *Christianity Today* (Aug. 28) introduced its report of the Wisconsin's Synod's termination of fellowship with Missouri on the basis of Romans 16:17-18 with the hope and prayer to God that Missouri will hear in this resolution an evangelical summons to come to herself and return to the side of the sister from whom she has estranged herself. (Emphasis by us.) *Christianity Today*, quoting Pres. Naumann's criticism of the Missouri Synod's liberal tendencies, called attention to his denunciation of the St. Louis seminary's Statement on the Form and Function of the Holy Scriptures as constituting "an attack on the Authority of Scripture." "The time has certainly arrived for our synod to speak clearly and in unmistakable terms concerning this development," Pres. Naumann is reported as having said. "When confidence has been destroyed it can be rebuilt only by the action of those who have destroyed it." He (rightly) said that all the church's preaching depended upon the certainty of the Bible and its unchallenged authority.

President Behnken is reported as having declared, in a subsequent appeal to Wisconsin, that "the statement on the Bible referred to earlier by Naumann was merely a study document submitted to the denomination's clergy for examination and still subject to correction." (Cp. the similar statement by Dr. L. B. Meyer in the President's white paper, *An Evaluation of the State of the Church Conference*, etc., p. 7, Q. 11: "This, too, is a study paper intended for just that purpose — study.") Hard, cold fact is that after two years of study of the theology of the Word, the statement under discussion "was adopted by the faculty [of Concordia Seminary, St. Louis] April 26, 1960, as an expression of its position on the form and function of the Holy Scriptures" (*Concordia Theological Monthly*, Oct., 1960). "In 1960 the faculty published 'A Statement on the Form and Function of the Holy Scriptures,' a statement of the position 'they had unanimously reached'" (*Luth-*

eran Witness, April 4, 1961, p. 17). The emphases are ours.

We have no apologies for the emotion (true love for our synod) that is in our heart as we say: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" May we still hope not to have to add: "But now are they hid from thine eyes!" (Cp. Lk. 19, 42.)

In the June issue of its *News and Views* the Church League of America published 55 pages of solidly documented doctrinal corruption within the Missouri Synod, under the title "What Is Troubling Lutherans? Part III." In a letter to Missouri's clergy dated May 29 (representing much more prompt notice of that article, which was in the hands of its readers before its June date, than we have been getting officially in matters of deviation from doctrine, as e.g. that of Dr. Scharlemann), its President stated: "If this issue of the *News and Views* were factual, our synod would be in a very sad plight." This issue of *News and Views*, alas!, is factual. No one ought to know this better than the President of the Missouri Synod. No white paper can change the facts. We have reference, of course, to the ill-conceived *An Evaluation of the State of the Church Conference and the Documentation: An Interview with L. B. Meyer*.

There is a way out of Missouri's plight — just one: return to the old paths (Jer. 6, 16) by unhesitating evangelical discipline, failure of which has made it possible for Missouri's present plight to come about.

❁ ELS Reaffirms Suspension of Fellowship with Missouri

On the heels of termination of fellowship with Missouri by the Wisconsin Synod, the Evangelical Lutheran Synod (perhaps better known to some of our readers as the "Norwegian Synod"), at its convention in Mankato, Minnesota, Aug. 22-27, reaffirmed its suspension of fellowship relations with Missouri, which had been decided on in 1955. Its resolutions consist of nine parts. The first part contains four Whereases, in which the synod takes note 1) of the doctrinal unacceptableness of the position on Fellowship taken by Missouri's theological faculties and its Doctrinal Committee, 2) of the inadequacy of the St. Louis faculty's Statement on the Form and Function of the Holy Scriptures, 3) of gross error publicly promulgated going

unrepudiated publicly (I Tim. 5, 17-20), and 4) of rejection of the plea of the Synodical Conference by the announced intention of Missouri's Doctrinal Committee to meet again with the NLC. On the basis of these Whereases, the first Resolution of the ELS reads:

"1. RESOLVED, That with deep sorrow we, on the basis of Romans 16, 17, reaffirm our act of suspension of fellowship relations with the Lutheran Church—Missouri Synod, which to us, as to our Brethren of the Wisconsin Evangelical Lutheran Synod, means 'terminate,' and also with them entertains the hope that conditions might some day warrant the re-establishment of fellowship."

Part V reads:

"WHEREAS, It is our fervent prayer that the 1962 convention of the Lutheran Church—Missouri Synod will do something to change the situation which has prompted the above resolutions: be it

"6. RESOLVED, That the officers of the Synod be instructed to schedule our 1962 convention during the time between the convention of the Lutheran Church—Missouri Synod and that of the Lutheran Synodical Conference; and be it further

7. RESOLVED, That our Synod send observers to the next convention of the Lutheran Church—Missouri Synod."

In view of the fact that the full text of the resolutions will no doubt have been made available to most of our readers elsewhere by the time these lines appear in print, we shall dispense with a more complete report of them in this issue of our journal. However, we wish to add that the third Whereas referred to above contains a reference to the Appendix of the ELS Doctrinal Committee Report. In this Appendix, which covers several pages, the ELS Doctrinal Committee cites *examples* of cases within Missouri where public repudiation is in order. Among these is the case of Dr. M. Scharlemann, whose various essays are mentioned, with pertinent quotations from them. Also the writings of Drs. Pelikan and Marty and C. Krekeler (Valpo) are referred to.

● Three Possibilities

When a church is infested with Liberalism and Modernism, three courses of action are possible: one can *get out*, *put out*, or *sell out*.

Getting Out

It is the very nature of Liberalism and Modernism to infiltrate church-bodies in which they have no right to exist, gradually to take over, and eventually to destroy Christian faith in such churches. Modernists and Liberalists cannot, therefore, be expected to leave a church of their own accord. For those who are properly members of such a church at once to leave it when the first sign of Modernism puts in its appearance is hardly the right thing to do. However, this may become necessary if, due to unevangelical official laxity, Modernism and Liberalism are permitted to prevail. In such a case this is clearly enjoined by Holy Scripture. Compare, for instance, II Cor. 6, 14-18, and the Brief Statement of the Doctrinal Position of the Missouri Synod, # 28-29.

Putting Out

The clear injunction of Holy Writ over against infiltration of Liberalism and Modernism is to purge it out at once in its very beginnings. For the least little bit of leaven, if it is permitted to remain in a church-body, will soon leaven the whole lump. For this we have God's own Word — Gal. 5, 9; I Cor. 6-7 — and experience bears this out. If individuals, especially teachers within a church, insist on clinging to such leaven, they must, of course be put out with it. That this is the clear injunction of Holy Writ can be seen clearly from such passages as Rom. 16, 17ff, besides those already referred to. Compare the Constitution of the Missouri Synod, Art. III:11.

Selling Out

A third course is still possible when Modernism encroaches upon a church. One can sell out. In order to do this one really need do nothing at all; or, when one is pressed to action, to resort to all kinds of artful dodges and vain excuses for one's continual toleration of Modernism and Liberalism. Some church officials make this their chief business, become very proficient at it, and are adept at urging it on others.

Over against such a policy, the exhortation of Scripture is (Prov. 23, 23): "Buy the truth and sell it not." This may indeed cost something; it may cost you a great deal. But the injunction is: do not give it up for anything — do not give it up for worldly advantage, for earthly gain, or sensual gratification; do not let it be wrung from you by intimidation; do not let it be wrested from you daily.

specious argumentation; do not become unfaithful to it by drifting along with the stream.

An outstanding example of specious argumentation and subversive activity by which he would wrest Scriptural truth from us is to be found in the various essays of Prof. Martin H. Scharlemann at Concordia Seminary, St. Louis, on the theology of the "Word." In his essay on *The Bible as Record*, etc. (in which he denies that the Scriptures themselves are a revelation) he insists concerning the truth of the Bible as such, in which this word ("truth") is used in the very passage before us (Prov. 23, 23 — Hebr. *emeth*), that "in no instance does it signify factual precision, as truth is usually understood today." He contends that "this notion of the truth [inerrancy] is not found in the Scriptures." He contests the fact that the Bible is a collection of truths. (Pp. 21:3; 12:2; 14:1.) It is to be remembered that Neo-Orthodoxists contend that there is a revealed divine Being (that God reveals Himself by certain acts) but not a revealed theology (that the Bible does not reveal propositions, truths concerning God, concerning ourselves, and concerning other matters of which it speaks).

Which Shall It Be?

Get out, put out, or sell out — which shall it be?

If you are a Missourian, you *are* following one of these three courses; no other is possible.

Let no one of us sell his soul at any price (Mt. 16, 26), not to speak of selling out the souls of others whose spiritual care may be entrusted to anyone of us!

● The St. Louis Faculty in the Controversy Concerning the Word of God

(This is the fifth in a series of articles which has been occasioned by a nine-page "special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961 in the Controversy concerning the Word of God within the Missouri Synod. The first article in this series appeared in the June issue of the CONFESSIONAL LUTHERAN. The second and third articles of the series appeared in the July issue; the fourth, in the August issue.)

St. Louis Once and Now

In the July issue of our journal we have seen how our theological faculty at Concordia Seminary in St. Louis stood in days gone by with respect to the doctrine of God's Word. We have seen how it stood over against the "new" Modernism (the Dialecticalism, the Theology of Crisis, Barthianism) which goes under the euphemism of Neo-Orthodoxy. (Compare the article "What is Happening to Churches Today.")

Under such a faculty we were trained in our seminary days, not only in the study of Biblical answers to questions about doctrine in general, but also in keeping abreast of contemporary theology and the imaginary "problems" which it keeps forever raising and by which it destroys Christian faith. This is a necessity for every pastor, so that he may always be able duly to warn his people against current error, and to keep his synodical relationship in proper order.

Today it is different in St. Louis. A spirit of another kind has come over our seminary faculty there. On the one hand, there is the Romanizing tendency (High Church Movement), propagandized in the papistic teaching of Prof. Piepkorn. On the other hand, there is the modernistic spirit represented by the teaching of various professors; teachings which deny the immortality of the soul and the resurrection of the flesh, and other doctrines of the historic Christian faith. As might be expected, both of these tendencies are also represented in the student journal, known as the *Seminarian*. In May 1959 the *Walther League Messenger* published an article on Karl Barth in which it was stated: "Greater or lesser Barthians teach at almost every Protestant seminary, including our own." In the forefront of these is Prof. Martin H. Scharlemann at our St. Louis seminary. Yet the *Seminarian Newsletter* (Spring 1961), edited by Pres. A. O. Fuerbringer and Public Relations Director A. M. Vincent, insists: "... we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students." The only conclusion that one can come to is that such teachings as we are speaking of must enjoy the sanction of powers that be in St. Louis.

In the present article we want to concentrate again on the case of Dr. Martin H. Scharlemann, who, by the false doctrine in which he persists, is more than anyone else disrupting our synod. We want to do this on the basis of the Special Report on this case

in the *Lutheran Witness* of April 4, 1961. And we want to do it with specific reference as to how this has affected the St. Louis faculty in St. Louis as such.

Professor Scharlemann Tears Down Our Doctrine of Scripture

We have been told by the *Lutheran Witness* (p. 20; our emphasis) that Professor Scharlemann in certain essays made "an attempt to come to grips with the issue of the Scriptures as the Word of God in terms of the 20th century." Dr. Scharlemann himself has told us that what he has undertaken to do is being done after half a dozen years of investigation and reflection in the field of "contemporary" theology. (Prefatory "Author's Note, *The Bible as Record*, etc.) He says: "My essays were written to be exploratory mostly to assure myself on the question as to whether I was or was not on the right track." (Letter to Carsten Autzen, Fulton, Ill., Aug. 10, 1961.) And Dr. Scharlemann persists in his contention that he has been on the right track. For he insists: "My essays do not contain false doctrine. . . . I have never taught otherwise than I do now. I do not know anything about taking something back." (Letter to Jerome L. Becker, Truman, Minn., Nov. 11, 1960.)

More specifically, the *Lutheran Witness* has confirmed (p. 16; our emphasis) that Dr. Scharlemann frankly admits that he found it necessary to "tear down" in order to build up "a new concept of revelation." What Professor Scharlemann found it necessary to tear down in order to build up his supposedly "new" concept of revelation is clear as day from his own statements. It is the historic Christian concept which rightly identifies inspiration as revelation. He contends that our faith rests on "something bigger and stronger" that what he supposes us to be resting it on, namely, — "definitions of inspiration and inerrancy." Actually, of course, our faith rests on the revealed Word of God itself; that is, on the inspired and inerrant Scriptures, which we accept as such on the basis of their divine testimony. Dr. Scharlemann's "something bigger and stronger" indeed turns out to be something quite different from this. It is something different from the foundation of the Apostles and Prophets (Eph. 2, 20), on which Christ built the faith of His disciples; on which the faith of the saints of all ages rests; and through which the One Holy Christian Church is to be gathered to the end of time (John 17, 20). He contends that ". . . the Scriptures themselves

are not a revelation." (*The Bible as Record*, etc., p. 21:3.) He says that they are merely "the book of the people of God, into which has been poured their response to God's mighty acts of revelation." (Faculty Paper, 1958; our emphasis. So also elsewhere.)

Based on his "new" concept of revelation (the acts of God), Dr. Scharlemann has his own definition, not only of "inspiration," but also of such concepts as "truth," "inerrancy," and of other words which are in common use in the Bible and in the language of the Church, and which, so used, have a clear, definite, and universally accepted, unmistakable meaning. As a result, trusting, unsuspecting Christians are apt to be deceived when the professor begins to speak or write about the Christian faith.

The St. Louis professor says that in considering the concept (his concept) of inerrancy "we need to keep in mind that it is a modern heresy to identify truth with fact." (Faculty Paper, 1958; our emphasis.) This makes it possible for him to say that all of the Bible is "truth" while denying that ever so much of what it states is fact. He contends that some of this is myth, some of it exaggeration, some of it contradiction. His faculty paper begins with the statement: "In this paper I propose to defend the paradox that the Book of God's Truth contains errors." In the professor's upside-down talk, this would give our faith "something bigger and stronger" to rest on than the errorless Scripture that it does rest on!

When the facts concerning Dr. Scharlemann's teaching began to come to light, through his public appearance as an essayist at various conferences, this caused a great disturbance throughout our synod. Demands became "insistent that the essayist be suspended from the faculty and that the faculty itself be investigated." (LW, p. 20.)

The St. Louis Faculty's Capitulation to Dr. Scharlemann's Views

What was done about such demands? By long and dangerous digressions, such as we have pledged ourselves to avoid (Preface to the Book of Concord; Trigl., p. 25), the Board of Control of the seminary shielded and defended the professor, and the faculty engaged in "study" of issues involved. After two years, it was announced that the faculty was in agreement with Dr. Scharlemann concerning the doctrine of the Word of God, although he insists that he does not know of anything

about taking something back, and that he continues to teach what he has always taught. This ought to make the situation confronting us rather clear.

The *Lutheran Witness* (p. 14) reports concerning this matter:

"Since 1958 members of the St. Louis seminary faculty have engaged in a study of Biblical answers to the theological problems raised by questions concerning the form in which the Scriptures convey their message and the purpose of their message."

It must be pointed out that what the *Lutheran Witness* here reports is a contradiction. For it may well be that members of the St. Louis faculty still need to study Biblical answers to questions raised. But questions to which there is a Biblical answer by no means constitute "theological problems"! On p. 17 President A. O. Fuerbringer is expressly reported as making it a point to emphasize that in more than a dozen meetings members of the seminary faculty "studied the answers that Scriptures themselves give" to questions many Christians have been discussing in recent years. (Our emphasis.) What does seem clear is that members of the St. Louis faculty have since 1958 permitted most vital matters of their faith to be questioned and rendered uncertain by Prof. Scharlemann's false contentions.

The Faculty Statement on the Form and Function of the Holy Scriptures

As is seen from the *Lutheran Witness* statement cited above, aside from the basic issue of the essence of Scripture (what Scripture is) two major issues confronting the St. Louis faculty since 1958 in Dr. Scharlemann's contentions concern the form in which the Scriptures (really the Holy Spirit!) convey their message, and the purpose or function of their message. As to the issue concerning the function of Scripture, is this to be limited, so that we can assuredly believe no more than that the Scriptures must be understood as "reliable" only "within the framework of" an allegedly "single function of the Bible, which is to 'make us wise unto salvation'"? Such is the contention of Dr. Scharlemann. It must be seen that such a contention immediately involves the authority of the Bible. And as to its form, is the Bible written in part at least in the form of myth, exaggeration ("beefed up" figures), contradiction, non-factual state-

ments? Such again is the contention of Dr. Scharlemann. And once more, it must be seen how this again impairs the divine authority of the Scriptures.

It is admittedly with reference to such basic issues that the St. Louis faculty declared itself after two years of study of the theology of "the Word." The real issue in this controversy is the answer to the question, What is "the Word," i.e. the Word of God? Are the Holy Scriptures, as such, to be identified as the revealed, inerrant, authoritative Word of God? Or are they just to be said to be "the Word of God" in some other, not clearly revealed, sense? The statement under discussion "was adopted by the faculty April 26, 1960, as an expression of its position on the form and function of the Holy Scriptures." By its publication in October, 1960, it was made available to others as "an expression of our (St. Louis faculty's) convictions in the hope that it will adequately communicate our profound sense of obedience to the Scriptures . . ." (*Concordia Theological Monthly*, Oct. 1960; also available in separate print from: Pres. A. O. Fuerbringer, 801 De Mun Ave., St. Louis 5, Mo. Cp. also *Lutheran Witness*, Apr. 4, 1961, pp. 16ff.)

That this *locus standi* is an outgrowth of Prof. Scharlemann's attacks on Holy Scripture no one can deny. That the faculty capitulated to Dr. Scharlemann in its adoption of this makeshift document can be clearly seen from the fact that the *Lutheran Witness* reports that the latter (without renouncing any of his well known views concerning Holy Scripture) "signed and wholeheartedly accepts" this statement, "which deals with inerrancy and other contemporary concerns." (P. 16; our emphasis.) That it is "inerrancy and other contemporary concerns" that are at issue in the Controversy concerning the Word of God within the Missouri Synod, we have by now sufficiently seen.

In 1941, when the ill-fated St. Louis Resolutions of 1938 on Church Union were under debate, at the historic Ft. Wayne Convention of that year, the sainted Dr. Ludwig Fuerbringer (died 1947) reminded us that "the truth is simple; and the truth is clear." "This," he emphasized, "is true of Scripture; and this," he rightly contended, "must be true of every confessional statement." So also the Lutheran Church insists in its historic confessions, to which we have all subscribed. It has there expressly enunciated the principle that confessional documents must be "definite," and that nothing is to "hidden and

concealed" under "rather general words and phrases." (Formula of Concord, Thorough Declaration, Of Articles in Controversy, 10.16; Trigl., p. 855. 857.)

The St. Louis Faculty Statement on the Form and Function of the Holy Scriptures does not meet this simple, fundamental test. To use a word from the Lutheran Church's Book of Concord, it is a "cover" document; a statement in which divers spirits, such as exist in St. Louis today, as is seen especially also from the example of Professor Scharlemann, can "find covering for their errors," just as did false Lutheran spirits in compromising "Interim" documents in the days of the Reformation, after Luther's death. (Preface to the Book of Concord, Trigl., p. 9.)

The *St. Louis Lutheran* (Jan. 21, 1961) reports that in a meeting of the Lutheran Pastoral Conference of Greater St. Louis on Jan. 9 Dr. Paul Koenig declared that the statement of the faculty "re-evaluates and states the doctrines in terms of current theological thought." (Emphasis there.)

It is most significant to note what the *American Lutheran* has all discovered in this document (Dec., 1960). This organ of liberalism has declared that it likes the "contemporaneity" of the statement. "It is obviously written by men who live and work in the second half of the twentieth century and who are keenly aware of the modern antithesis to the Church's ancient faith in the Holy Scriptures as the revelation of God." (Our emphasis.) "The term 'inerrancy' is replaced — and thereby further interpreted — in another sentence (in par. 3) by the positive term 'truthfulness,' while the significance of infallibility is seen to be focused on the role of the Scriptures as 'the only rule of faith and practice,' which is precisely the place where the Ordination promise puts the accent." To which it should be said that the Ordination Vow of a minister in our Church puts the accent on believing "the canonical books of the Old and the New Testament to be the inspired Word of God and the only infallible rule of faith and practice" and requires of those to be ordained that "all" of their teaching "shall be in conformity with the Holy Scriptures." It at the same time as solemnly requires acceptance of "the Unaltered Augsburg Confession" as "a true exposition of the Word of God," and of the rest of the Confessions of the Lutheran Church contained in the Book of Concord as being "in agreement with this one Scriptural faith." (*The Lutheran Agenda*, Concordia

Publishing House.) We know how the canonical books of the Scriptures have been whole-heartedly received, embraced, and understood according to these Confessions, namely, — as "the pure, clear fountain of Israel" (the unfailing source of all that the Church believes). We also know that the term "truthfulness," by which the term "inerrancy" is "replaced" and therefore "interpreted" in the St. Louis document according to the *American Lutheran* (one of the Editorial Associates of which is a member of the St. Louis faculty), does not mean factualness to Dr. Scharlemann, who "signed and whole-heartedly accepts" the faculty statement.

Written in the jargon of "contemporary" theology, the Faculty Statement presents such a welter of gibberish that we honestly believe that Barth and Bultmann themselves would have no difficulty in signing and whole-heartedly accepting it. Its modern style raises more questions than it answers. It would take a book to set right all that needs to be set right in it! We shall not even begin to undertake such a task at this time. God forbid that such confessions should ever hope to become "the unanimous and concordant confessions, not only of a few of our theologians, but generally of each and every minister and schoolmaster in our lands and territories"! (Preface to the Book of Concord; Trigl., p. 8.)

President Fuerbringer's Interpretation of the Faculty Statement

Dr. A. O. Fuerbringer, President of the St. Louis faculty, has in the *Lutheran Witness* (Apr. 4, 1961, p. 17ff) presented a number of interpretive questions and answers with reference to the Faculty Statement on Scripture. In examining these, it is to be borne in mind that his interpretation may differ from that of other faculty members, — for instance also from that of Professor Scharlemann. However, Professor Fuerbringer's interpretation itself is ambiguous; and there is in it that which must be rejected.

For example. In answer to the first question posed in the *Lutheran Witness* (p. 17), Dr. Fuerbringer says: "Everything in the Scriptures has relevance and meaning only as it relates to God's plan of salvation in Jesus Christ." Does this mean that the Scriptural documents must be understood as reliable only within the framework of an alleged "single" function of the Bible, which is to "make us wise unto salvation"? Such is the contention of Dr. Scharlemann, as we have seen, and again we say, he has "signed and

wholeheartedly accepts" the Faculty Statement, *without renouncing any of his well known destructive errors concerning Holy Scripture.*

Let us be more specific. St. Luke relates (chapt. 24, 50) that our Lord's Ascension took place at Bethany, which is in Judea. Does this have "meaning" only as it relates to God's plan of salvation in Jesus Christ? Doesn't it also have meaning in itself? Doesn't it mean that Christ did ascend from Judea? Or doesn't this historical detail matter? Dr. Scharlemann says it doesn't. He contends, though mistakenly, that what St. Luke relates is contradicted by what St. Matthew "unmistakably suggests," namely, — that the Ascension took place in Galilee. (*Revelation and Inspiration*, p. 16.)

Again, the Old Testament records that more than 600,000 men were involved in the Exodus of Israel from Egypt, and it supplies detailed figures for each of the twelve tribes. (Cp. Ex. 28, 26; Num. 1, 46; 2, 32; etc.) Does this mean, or does it not mean, that there were that many? Prof. Scharlemann says it doesn't! He contends these are "beefed up accounts." Does what the faculty document sets forth exclude such a contention, or does it leave room for it? Dr. Scharlemann has signed and wholeheartedly accepts the document, and he has said (Nov. 14, 1960): "I do not know anything about taking something back"!

Letting Difficulties "Stand"

The faculty document, which is heavy on "interpretation" (Part III), says that "when the Christian interpreter finds it impossible to explain to his satisfaction difficulties which he meets, he will reverently let them stand, remembering that in this life we know only 'in part.'" (But let us not forget that what we do know, on Scriptural authority, *we know!*) Does this mean that we will let such difficulties stand in the certainty that what is revealed in Scripture is *fact* and that our inability to explain it to our satisfaction lies in some failing *within ourselves*? Or does it mean that: "This is part of the 'scandal' of the Bible. An insistence on its 'inerrancy' is often an attempt to remove this obstacle. The use of the term almost invariably results in a docetic view of the Bible [a view that would make it seem to be what it isn't] and so tends to overlook the fact that our sacred Scriptures are both divine and *human* documents"? [Our emphasis.] Does it mean that "it would be much more interesting to have a book un-

marred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. But it just doesn't happen to be that way"? Such is the contention of Dr. Scharlemann (*The Bible as Record*, etc., p. 14:4; *Revelation and Inspiration*, p. 10:6; the emphases are ours), who knows nothing of anything he has taken back. The formal aspect of the Bible means its (literary) form, which according to Dr. Scharlemann includes myth, contradiction, and unreliable statements of fact. We may add that the professor, who likes to seem to be able to take shelter behind statements of unsuspect brethren as though their position were to be identified with his, refers to a statement of our Australian brethren on inerrancy (*LW*, p. 15.20). However, the Australian document says nothing of the kind of thing Dr. Scharlemann contends for. We are sure that these brethren will themselves be well able to defend it against such indirect attacks on it.

An Enigmatic "Inerrancy"

Now look at the following enigmatic statement in the third paragraph of the faculty document: "In this sense and in the fulfillment of this function they (the Scriptures) are inerrant, infallible, and wholly reliable." (P. 16.) In which sense? and in which function? The answer to these questions is to be sought in the previous sentence, where one would expect something rather definite. But we there read nothing more than the enigmatic sentence: "The Scriptures express what God wants them to say and accomplish what God wants them to do." Just what (how much of Scripture) this is supposed to be is left wholly unsaid.

Notice also President Fuerbringer's inarticulate answer regarding this matter, on p. 18. Also what he says about "a misplaced accent on the word 'inerrancy'" in answer to his next question on the same page, in the "example" of blood transfusions (of which the Bible does not speak at all! What Scripture does say here *is* inspired!). What Dr. Fuerbringer here says is quite irrelevant to the subject in hand (inerrancy), as are also other matters of which he there speaks.

The Christ of the Scriptures

Why go on!

Let the relationship of Christ and the Scriptures be taken seriously and at full value. *Scripture teaches Christ in such a way that He most solemnly asserts the plenary verbal inspiration and the factual inerrancy*

of Scripture as well as the vicarious satisfaction for the sins of the world by Himself, to whom men are brought to faith by this seamless garment of His. (John 10, 35; Mt. 20, 28; 26, 28; John 17, 20.)

These are the two great principles (first truths) of all Christian theology, — 1) its Formal Principle, and 2) its Material Principle. One is as inviolable as the other. Whoever does not accept the Scriptures of Christ does not accept the Christ of the Scriptures.

The very words of Holy Scripture, *as they read*, in their entirety, are the *form* of God's revelation of His will to us. The gracious substitutionary satisfaction of Christ for us is the central truth — the central matter or "*material*" — in that revelation. The Scriptures are of divine authority with respect to both of these. The divine working of faith (trust) with respect to both, with respect to the Scriptures as the factually inerrant divine revelation that they are for the sake of Christ, is the *function* of these.

We do not find this faith clearly confessed in the Faculty Statement on the Form and Function of Holy Scripture, if it can be said to be confessed there at all! The Statement must be regarded as an ill-conceived child of its time.

Yes, it is "*contemporary*."

The Spirit Which Prevails in St. Louis Today

The spirit which seems at present to prevail in St. Louis is shown rather plainly in an essay by one of the members of its faculty which was written in an effort to smooth over current troubles. It was presented as part of a Symposium at the synod-wide Counselors Conference in Valparaiso, Indiana, Sept. 7-14, 1960. The topic assigned for this particular essay was: "Scripture, with Due Attention to Current Times." It was carried out under the (in itself significant) heading "Revelation — Scripture — Interpretation." (P. 44.) Toward the close of the essay, under the sub-heading "Interpretation as Obedient Response to Revelation," there is stated:

"We have anticipated much of what should be said here in the previous section, in our discussion of the historical-critical method and of demythologization. We need only point up the positive side of what was said there a bit more, and we have done. We have seen what happens when men no longer take off their shoes when they enter upon the holy

ground of Scripture, when men are no longer filled with holy awe at the speech of God. And we all know that our church is not immune to this seductive mode of thought; we know that these bitter and secular waters are breaking on our shores."

The question is then asked, "What should our answer be? Shall we become 'anti' something — anticritical, anti-intellectual?" In a mystic flight of poetic oratory, the answer is then given: "Interpretation as a personal act of the baptized, worshiping man of the church will not be anti-anything, not anti-intellectual (that way is the way of murky enthusiasm), not even anti-critical."

What kind of talk is this? And what kind of *worship* (of the "worshiping man of the church")?

With destructive criticism of the Bible everywhere about us, even right in our own Concordia Seminary in St. Louis, we can apparently have our head in the clouds or in the sand, just so we don't see anything; or, if we see it, that we don't talk against it, no matter how destructive of our Christian faith it may be!

Is this the key to ever so much that is going on in St. Louis today as regards the Controversy concerning the Word of God within the Missouri Synod?

We wholeheartedly reject this kind of talk — a whole host of *anti-anti* theological professors notwithstanding. Christ and the Scriptures certainly are anti many things and enjoin us to be as anti to them. They especially warn us against false prophets and their "interpretation" of Scripture. Compare e.g. Mt. 5 and Jer. 23, 31, which latter passage reads: "Behold, I am against the prophets, saith the Lord, that use their tongues (literally: *who oracle forth oracles*), and say, He saith!"

With this anti-anti talk, we reject also the strange talk about "interpretation as a personal act of the baptized, worshiping man of the church" that is advocated here. On the other hand, we agree fully when in a later (concluding) paragraph the question "What is the way to certitude?" is answered by saying that "if the interpreter gives himself to Scripture and lets the Spirit take over, he shall again and again leave his problems and questions below him" etc. Only, we would substitute "the worshiping child of God" in place of "the interpreter." For interpreta-

tion is then no longer really a "personal act of the baptized, worshiping man of the church," but the act of *the Spirit Himself*, who is the real Author of Scripture. This is in accordance with the basic rule: Scripture interprets Scripture (so far as this is necessary at all).

In the preceding paragraph of the essay under discussion it is said: "The Son has set us free; interpretation is the exercise of that free sonship." The first part of this statement is Scriptural and we, of course, wholly agree with it; its second part is another thing. The Son has set us free *also from all human interpretation of Scripture*. To such as believe in Him He has said (John 8, 31-32): "If ye continue in *My Word* (Scripture — not its "interpretation") then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Continuance in the Word of Christ itself (Scripture) is the way to divinely assured Truth and to freedom from enslavement by human interpretation of Scripture, whether this be by ancient scribes or by modern scribblers whose work is passed off under the name of Biblical "scholarship." We will leave interpretation "as a personal act" to those two great breeders of all sectarianism — Rome and Modernism, especially also to Modernism in its contemporary form of so-called Neo-Orthodoxy. We are *against* it. On the other hand, we will, so help us God, clasp the revealed, inerrant, divinely authoritative Scriptures themselves to our heart as the pure, clear fountain of Israel, and say: "Speak, Lord; for Thy servant heareth!" (I Sam. 3, 9.)

Note: Articles remaining to be published in this series are — 6) The St. Louis Board of Control and the Controversy concerning the Word of God; 7) The Problem of the *Lutheran Witness* and the Doctrine of the Word of God; 8) The Missouri Synod Presidium and the Controversy concerning the Word of God; 9) YOUR Responsibility in the Controversy concerning the Word of God.

❁ Correspondence Between the CLPB and the President of Synod

Within a week after the appearance of Pres. Behnken's letter of Aug. 22, 1960, by which he hoped to see the Scharlemann Case settled, the Confessional Lutheran Publicity Bureau initiated correspondence (Aug. 31, 1961) requesting a meeting for the purpose of showing the Scriptural unacceptableness of

the settlement proposed in that letter. The President was informed that we would be "prepared to present a succinct statement on the issues when we meet." Correspondence regarding the requested meeting has been published serially in the CL. We here continue its publication from where it was interrupted, with publication of our letter of May 29, in the July issue of our journal (p. 106f).

The reader will note, in the letter of the President (June 12) here to follow, the statement at the end of its first paragraph (emphasized by us there): "This is not the meeting concerning which I wrote in former letters." Apparently it is considered good evangelical Christian churchmanship, when agreements for a meeting have been reached, to advise the other party that one is considering a different kind of meeting and to serve notice that agreements reached are thereby nullified. (We had previously spent an afternoon, and many more hours of travel over hundreds of miles, *in a discussion suggested by the President* for the very purpose of coming to agreement about arrangements for meetings.) One is reminded of Laban's changing of agreements reached with Jacob, in order to gain some hoped for advantage.

The President's letter of June 12 now follows (emphases added):

June 12, 1961

Dear Brother Dahms:

The letter which you addressed to me for the Executive Staff of the CLPB under date of May 29 was duly received.

I want to assure you that we shall be ready to meet with you on July 28 and 29, 1961. However, after reading your letter to the Vice-Presidents in a special meeting which we held last week, all of us felt that you have stipulated and demanded a number of *conditions which I did not mention in my letter under date of May 5, 1961*. You must recall that I suggested a meeting of five of your men with five in our Praesidium. *This is not the meeting concerning which I wrote in former letters.*

You state, "We expect agreements already reached as to a neutral moderator and a tape recording to be honored also in any subsequent meeting." We remember agreement as to a neutral moderator for a meeting of the whole group, which was mentioned in former letters. We do not recall agreement as to a tape recording. Why should there be a tape recording between brethren?

Does your letter mean that you will not meet with us unless your stipulations and demands are met by the Praesidium? Please be so kind as to inform us in the near future.

Permit me to repeat that the Vice-Presidents and I are ready to meet with you as *I suggested in my letter under date of May 5, 1961*. I sincerely hope that *this meeting will materialize.*

v.21
v.22

Looking forward to word from you — and I hope that it is in the affirmative — I am with kindest greetings

Faternally yours,

JWB:le

(Signed) J. W. Behnken

Next, there follows the reply of the Executive Staff of the CLPB (July 8) to the President:

Freeport, Illinois, July 1, 1961

President J. W. Behnken, D.D.
210 North Broadway
St. Louis 2, Missouri

Dear President Behnken:

Members of our Executive Staff are prepared to meet with the Praesidium and 5 of our Executive Staff which you propose is held, the arrangement reached in the meeting of 3 of each group on February 24 will be honored, that a moderator from outside the groups will preside, so that there will be no reduction in the speaking representation of either group or question as to the moderator's participation in discussion. The suggestion of Pres. Paul Zimmermann for such service was acceptable to both groups on February 24.

We expect that when the meeting of the 5 members of the Praesidium and 5 of our Executive Staff which you propose is held, the arrangement reached in the meeting of 3 of each group on February 24 will be honored, that a moderator from outside the groups will preside, so that there will be no reduction in the speaking representation of either group or question as to the moderator's participation in discussion. The suggestion of Pres. Paul Zimmermann for such service was acceptable to both groups on February 24.

Prior to February we wrote four times that the recording of our discussion of the issue which began this correspondence is necessary. The clear memory of our members present at the February meeting, which was called to discuss arrangements, and their notes made immediately after the meeting witness that after agreement on a moderator had been reached, discussion and ultimately agreement followed on tape-recording the projected meeting. As well, our letter of April 10, replying to your first communication after the February 24 meeting (March 28), made reference to the agreement reached on both moderator and tape recording.

To your question why there should be such a recording, we refer you to our letters of October 11, December 5 and December 30, 1960, and to the rather comprehensive discussion of the matter in the February meeting. We repeat in summary: The arrangement is necessary to safeguard the interests of all, to insure that misquotations due to faulty memory or other reasons may not occur. When recording facilities are readily available, it is true brotherliness, especially in a matter of such importance to the whole Church, to provide such a safeguard, whether for meetings of 10 or a larger number. We shall make recordings of such meetings in which we participate, and will be ready to make them available also to you.

Your June 12th letter again ignores our April 10th and May 29th requests for information on several recent important developments bearing on our correspondence and proposed meeting. We wrote, and now repeat: "It is essential that we have prompt information on these matters in order that we may be assured that all parties to the projected meeting are dealing in good faith." For your convenience we repeat: It is also necessary for us to know:

- 1) Whether you gave your consent or approval to
 - a) the issuance of the *Newsletter* article on the Confessional Lutheran, and
 - b) the "Special Report" of the *Lutheran Witness*, April 4, 1961, pp. 14-22, with their gross misrepresentations of demonstrable facts;
- 2) Whether you are correctly quoted in the *Lutheran Witness* cited, p. 21;
- 3) If the quotations are correct,
 - a) why was it not said that meetings failed to materialize because of your insistence that "such meetings (to discuss the doctrinal issues) cannot be arranged at present" (cf. our correspondence); and
 - b) why there was not mention in the *Lutheran Witness* article that negotiations for a meeting are in progress;
- 4) Whether you and the administration of the St. Louis seminary approve the present offering and sale of Dr. Scharlemann's "The Bible as Record . . ." (wholly unaltered) by the seminary's printshop, or bookstore.

Do you consider such a disregard of pertinent questions indicative of a brotherly spirit which seeks resolution of the situation disturbing our synod?

In addition, we note that you have written on April 26: "Then we invited these men to a meeting. We have done that on three separate occasions. In each instance the meeting was declined and the men insisted that they wanted to meet first on their terms with us." That incomplete, inaccurate, and therefore misleading statement emphasizes the necessity that we receive a clear answer to our earlier questions and an explanation of your April 26 comment, which does not harmonize with facts that are a matter of record.

Does your most recent letter mean that because we expect you to keep the agreements made on February 24 you will refuse to meet with us?

We have already spent much time and effort since August 1960, often at considerable inconvenience and personal sacrifice, in trying to arrange the meeting we then requested. We are willing to continue to do this. However, since our men have much other business that requires their attention, we must ask your response to the several items of this letter reach us at least 15 days before any proposed meeting.

Yours in our Lord's truth,
The Confessional Lutheran Publicity Bureau
Executive Staff

By F. E. Bartling, Sec'y.

- cc. The 4 Vice-Presidents
Dist. Pres. O. Krueger
Dist. Pres. Th. Nickel
Dist. Pres. W. Oetting

P.S. Because Pastor Dahms has retired, all further correspondence should be addressed to the secretary, The Rev. F. E. Bartling, 617 So. Chicago Avenue, Freeport, Illinois.

In reply to the CLPB letter of July 1, the following was received from the President under date of July 8:

Office of the President

July 8, 1961

The Confessional Lutheran Publicity Bureau
Executive Committee
The Rev. F. E. Bartling, Secretary
Freeport, Illinois

Dear Brethren:

This will acknowledge receipt of your letter under date of July 1, 1961.

The Vice-Presidents and I discussed the contents of your letter and wish to inform you of our reaction as follows:

1) We shall definitely be ready to meet with five of your men in Chicago on July 28th, and, if necessary on July 29th until noon.

2) We insist that there is to be no tape recording.

3) Since Pastor Arthur C. Dahms has retired we suggest that you choose a chairman from your group of the five men who are to meet with us.

4) We feel sure that all of us understand that this is not to be a meeting of the twelve and twelve, but of the five and five.

5) Questions such as you have asked, as well as others, will be considered at our meeting in a spirit of Christian love.

6) Your repeated reference to blame resting on us, especially on me, for not meeting with you before this is simply not factual. We proposed a meeting orally to the Rev. Paul Burgdorf at the time of the Theological Conclave at Thiensville in July 1960. Your insistence on what you wanted the Agenda to be, though you knew that we were ready to discuss the doctrinal issues in a later meeting, accounts for delays in getting together for a meeting. More could be said about this.

7) Your statement, "We have already spent much time and effort, often at considerable inconvenience and personal sacrifice, in trying to arrange the meeting as we requested — — —," applies not merely to you, but also to us, especially to the Vice-Presidents.

8) Let me repeat, We shall definitely be ready to meet with you July 28-29. Please inform me at an early date whether we may expect you to be there.

With cordial greetings

Fraternally

J. W. Behnken

P.S. The meeting place is 77 West Washington, Chicago.

In reply to the President's letter of July 8, the following letter was sent to his address by the CLPB under date of July 17:

Freeport, Illinois, July 17, 1961

President J. W. Behnken, D.D.
210 North Broadway
St. Louis 2, Missouri

Dear President Behnken:

Your letter of July 8, 1961, has been received. To its items:

You write in point # 2: "We insist that there be no tape recording." To this we must reply that no one of us dare forbid another to leave such a meeting with an absolutely reliable record of it. Knowing that garbled reports on other meetings of this sort have circulated, for the sake of the truth we are determined to do everything in our power to avoid that in connection with the forthcoming meeting. Over against the considerations we have presented for more than eight months, no reason has been advanced why the discussions of brethren meeting to speak the truth in love about vital issues which concern the whole church should not be made a matter of record for the whole Church. For the benefit and protection of all concerned, we shall tape-record the meeting.

3) In earlier letters and discussions we have adduced reasons why a moderator from outside the two groups, agreeable to both, should be named. We repeat the suggestion, which was found acceptable on February 24, of President Paul Zimmermann.

5) Because you have not replied to our questions of April 10 (see also letters of May 29 and July 1), we must insist that answers to these questions be the first order of business on July 28.

6) The facts concerning attempts to arrange a meeting are a matter of record in the correspondence between us, extending from August 31, 1960 to the present.

In summary, five members of our Executive Staff will be present on July 28-29 under the arrangements detailed above and to make pertinent representations supporting our letter of August 31, 1960. You mention no hour. We shall plan on 9:30 a.m. We are looking forward to this meeting unless you notify us differently.

Yours in Christ's truth,

The Confessional Lutheran Publicity Bureau
Executive Staff

By F. E. Bartling, Secretary

CC: The 4 Vice-Presidents

Dist. Pres. O. Krueger

Dist. Pres. Th. Nickel

Dist. Pres. W. Oetting

On July 26, about 50 hours before the proposed meeting, the following telegram from the President was received by the secretary of the CLPB. It will be noted that arrangements for the meeting (time, place, and possibly its very nature) were again to be changed. The President's telegram here follows:

v.21
v.22

"The Vice-Presidents and I discussed your letter under date July 17th. We presented the whole matter to the District Presidents [in session at the Fiscal Conference during that week — CL] to get their reaction. On the basis of this we wish to inform you that we are ready to meet with you Friday afternoon at 1:30 o'clock at Concordia Teachers College, River Forest, however on the basis of the conditions stated in our letter under date of July 8th. You are not to determine nor prescribe the condition. That is our prerogative and responsibility (*sic*). Please wire me care of Concordia College by Friday morning whether we may expect you. Other arrangements depend on your answer.

John W. Behnken."

The following telegram was sent to the President by the Secretary of the CLPB on Thursday evening, July 27 (the day before the proposed meeting) and delivered, as we later learned, at 7:30 on Friday morning:

Thursday Evening, July 27th

Pres. J. W. Behnken
Concordia Teachers College
7400 Augusta St.
River Forest, Illinois

Your Wednesday telegram too late for Staff action on your repudiation of meeting arrangements and agreements. Therefore our five will as you requested be at District Office Friday morning according to principles and arrangements recorded in previous correspondence.

F.E. Bartling, Secretary

Following a telephone conversation on Friday morning, about 9:30, the Presidium appeared at 11:38, at the place originally designated by the President ("77 W. Washington" — see letter of July 8). There was no neutral moderator on hand, and no agenda which had been agreed on. Nevertheless, a meeting was held, the First Vice-President of Synod serving as moderator. The meeting was recessed for luncheon from 1:08 to 2 p.m., and adjourned at 4:45 by common agreement. At the close of the meeting the President announced that the Presidium was unable to meet again on the following morning, as had been originally suggested by him. We did not have an opportunity to present the succinct statement making clear the Scriptural unacceptableness of the proposed settlement of the Scharlemann Case reported in the letter of Missouri's President to its clergy on Aug. 22, 190, for the specific purpose of which we have been requesting a meeting since Aug. 31, 1960; and *no assurance was given that Dr. Scharlemann's attacks on Holy Scripture would be repudiated*. The entire meeting was recorded by us, and we assured the President that we would supply him also with a tape-recorded copy of

the record. The President has since that time reported on the meeting, by a letter publicly read. Due to this fact and the garbled nature of that report, it will be necessary in coming issues to reproduce pertinent parts of the recording of the meeting.

PASS YOUR COPY OF THE CONFSSIONAL LUTHERAN ON TO SOME FRIEND

❶ Correction

Will readers kindly note the following corrections regarding several matters in the September issue of the *Confessional Lutheran* —

In the Catechism on the Controversy concerning the Word of God within the Missouri Synod, Question 84, the date of the letter of the President of the Missouri Synod referred to is *Dec. 22, 1959* (not: "Early in 1960"). On p. 136, the last word in the first column should read "God's" (not: *Divine Acts as Revelation*).

The first two Resolutions of the Wisconsin Synod as finally adopted at its recent convention read as follows:

Resolved, a) That we now suspend* fellowship with the Lutheran Church—Missouri Synod on the basis of Romans 16, 17-18† with the hope and prayer to God that the Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15, 17) and to return to the side of the sister from whom she has estranged herself; and be it further

Resolved, b) That under conditions which do not imply a denial of our previous testimony we stand ready to resume discussions with the Lutheran Church—Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship.

* The word "suspend" as used in the resolution has all the finality of termination during the duration of the suspension, but contains the hope that conditions might some day warrant the reestablishment of fellowship.

† "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus

Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

your witness may become ever stronger and more powerful."

— Pastor, West Coast

"Please add my name to the subscriber list of the *Confessional Lutheran*. I enclose the sum of five dollars as my subscription and gesture to your worthy cause. May our Lord Jesus graciously bless all efforts to preserve the truth of God's Word as taught by Luther and as taught and defended in our symbols."

— Pastor, Australia

❶ What Our Readers Say

"Enclosed is the check for \$100.00 which I spoke to you about at the time of the free conference. . . . It is a lamentable situation when 'official' publications such as the *Lutheran Layman*, the *Lutheran Witness*, and others are committed to the 'party line' right or wrong. By the way, it was good to read at least one honest evaluation of the free conference as it was found in the *Confessional Lutheran*. May God grant you continued endurance."

— Pastor, in behalf of congregation, Canada. (Note: We must say that among various reports of the free conference which came to our attention, the one in the *Lutheran Witness* was at least the most objective. It was perhaps also well that it was climaxed with Pres. Behnken's self-contradictory statement. We are sure, and we thank God for this, that readers of the *Lutheran Witness* have enough intelligence to seen through such things. — CL.)

"Keep up the good work, brother, and let no one rob you of your *magna charta* [Great Charter] — I Pet. 2, 9. We are still kings and priests before God, whom we worship not according to declarations from OFFICIALS, but according to His divinely and verbally inspired word of truth, which will remain true even when there are no more Scharlemanns around to call it in question."

— Professor, Synodical Conference

"The June issue was a gem."

— Layman, Illinois.

"Keep up your stand for confessional Lutheranism."

— High School instructor, Milwaukee

"I truly admire your courageous defence of the truth, and I confess my sin of having failed to join wholeheartedly in this important task sooner. I pray God that He will give me also the courage that you have displayed in this matter these past 20 years or more. I also pray that He will grant you and the other members of the CLPB increased charity in your approach to this problem so that

❷ Fosdick, Ben Gurion, and Scharlemann on the Exodus

Dr. Harry Emerson Fosdick, dean of American Modernists in the generation just come to a close, David Ben Gurion, Prime Minister of the State of Israeli, and Prof. Martin H. Scharlemann of Concordia Seminary in St. Louis, *reject what Scripture states* concerning the number of men involved in the Exodus of the Israelites from Egypt to Canaan in the Old Testament. The Bible repeatedly gives the number of male Israelites twenty years old and upward and able to bear arms who left Egypt under Moses in the great Exodus as 603,550. The number of such men in each of the Twelve Tribes, adding up to that total, is, moreover, likewise carefully given. Cp. Ex. 12, 37; 38, 26; Num. 1, 1-46; 2, 1-32; etc. Fosdick, Ben Gurion, and Prof. Scharlemann reject the factuality of the Scriptural account, on the basis of their *reason*.

Fosdick, after traveling through the Sinaitic wilderness, wrote an article for the *Ladies Home Journal* in which he expressed his denial. In amelioration of his contention it can be said that he at least did not accuse Moses of exaggeration and falsification. He put the blame for the Biblical figures on the translators. He assumed that a certain Hebrew word employed in the account ought to be rendered "families" rather than "thousands." The doctor evidently overlooked that such an assumption would make Moses out to be impossible at arithmetic. For individual figures of the twelve tribes, thus computed, would not add up anywhere near the total given for all Israel. Anyone interested in further details can read them in a report by Dr. Theo. Engelder in the *Theological Monthly* for October 1928, pp. 299-301.

Ben Gurion based his assertion, early in 1961, on his own experience, gained in the

defense of Israel and through problems of its resettlement. Thus he might be referred to as an Existentialist. He pointed especially to the problems of nourishment that would arise in transporting so great a number of people and cattle through the wilderness. Violent disputations were reported to have broken out in Israel over the assertion of its Prime Minister. Orthodox rabbis have, of course, held up to him that the historical possibility of the Exodus is to be considered from the point of view of the intervention of divine providence; but to no avail.

Professor Scharlemann's opinion is not based on personal exploration of the scene of the Exodus. His "exploratory" work was done right in the privacy of his study, where he investigated and reflected half a dozen years, with such modern guides as the *Interpreter's Bible*, John Baillie, Piper's *God in History*, etc., at his side. 2 (Cp. e.g. *The Bible as Record*, etc., p. 12:6 and Notes, p. 27-30.) Nor does the St. Louis professor charge mere error in translation. It is rather his conviction that "the Scriptures themselves are not a revelation," but a *response* of certain people to divine revelation; that the Biblical documents are written in literary forms of their time (myth, non-factual records of historical events, etc.) He says that the accounts of the Exodus in the Bible are "beefed up." To insist here on "precision," he says, is to *miss the whole point* of the "literary form" (exaggeration), the purpose of which is to magnify God for His great power. This is the "truth" that is left in Biblical accounts of the Exodus, according to the St. Louis professor, when as in a modern fish story what their (supposedly unknown) authors have written on the basis of ancient "story-tellers" in Israel has been stripped of what is allegedly non-factual. The modern method of scientific investigation is authority for such stripping operations.

Over against such authority, and Dr. Scharlemann's insistence concerning it, we'll still take the Bible — the Bible itself — as it reads, as the sole authority of what we believe, teach, and confess.

With the Lutheran Church, in its Formula of Concord, we shall continue to "receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." (Trigl., p. 851; our emphasis.)

As genuine Lutherans, we shall continue to judge by that divine standard what men teach, especially also in St. Louis!

We shall also continue to insist that the Scharlemann Case be settled on this basis by our officials. This is what they were elected for — to safeguard our religious interests. A true concern for the many souls committed to their care makes this evangelically imperative, — without endless digressions, which merely add to the already unbearable offense undeniably existing within the Missouri Synod.

It is to this kind of work of concord (unity) that we have pledged ourselves in subscribing to the Lutheran Church's *Book of Concord*. (Cp. Trigl., p. 25.) God helping us, we shall not waver in our faithfulness to it.

A Suggestion

In its June issue (p. 78) the *Confessional Lutheran* published Dr. Hamann's comment on President Behnken's letter of Aug. 22, 1960 on the Scharlemann Case with specific reference to the Controversy concerning the Word of God within the Missouri Synod. We have on file other material concerning things Missourian commented on in the *Australasian Theological Review*, for which, unfortunately, we have thus far not been able to find room in our publication. Also aside from such things we are happy to be able to recommend the theological journal of our Australian brethren very highly to pastors (and laymen) who want to read something solid and timely in this field. To mention only this, the Dec. 1960 issue, for example, contained a very fine discussion of Art. VII of the Augsburg Confession and the Unity of the Church. Five dollars (two pounds, five shillings) will pay for a three-year subscription. (Lutheran Publishing House, 70 Pirie St., Adelaide, South Australia.) We are quite sure that Concordia Publishing House will be glad to forward subscriptions on request.

❶ Shall We Remain a True Church — Or Shall We Become Just Another Sect?

If proper synodical discipline is not forthcoming now, in doctrine and in practice, the Missouri Synod's doom as a confessionally Lutheran body is sure.

Practice is simply doctrine in action.

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"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding nought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

November, 1961

Number 11

IN THIS ISSUE: A Prayer for Enlightenment — Luther Says: Concerning Curiosity and Satiety — Does "The Theology of Fellowship" Represent a Change in Position? — The Position of the Missouri Synod With Regard to Christian Fellowship — Concerning Adequate Statements of Belief — A Progress Report by Prof. Scharlemann — Concerning Exposure of St. Louis Students to Scharlemannism — Professor Scharlemann's Principle of "Interpretation" — The Change Within Missouri — What a St. Louis Faculty Member Must Know — Missouri, Wisconsin, and the Doctrine of the Church — How One Congregation Reacted to What "Sophie" Thinks — The Censorship Which God Himself Has Instituted — The RIDDLE of Pelikan — News Concerning the High Church Movement — Lachmann's "Way to Unity" and Pastor von Schenk — What Our Readers Say.

❶ **A Prayer for Enlightenment
of the Holy Spirit**

Lord God, our heavenly Father, Thou hast
given us Thy Word to serve us as a light in

this dark world, to give us true comfort in
our distress because of sin and in the sorrows
of life, and in our last hour to be the anchor
of our hope.

v.21
v.22

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Officers of the C. L. P. B.

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President.....O. K. Wolter
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1st Vice President.....Rev. Reimar A. Frick
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2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois

Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois

Treasurer.....Edwin L. Kreft
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Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois

Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.

H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
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Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Fr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp 112.114.

But, alas! some reject Thy Word, and
others pervert it. We, too, often fail to value
it as we should. We often prefer to let our
reason, our heart, and other people be our
counselors and the basis of our faith instead
of Thy Word.

O Lord God, grant unto us Thy Spirit,
who inspired [Thy holy Word through] the
holy prophets and apostles, the writers of
Thy Word, that He may enlighten our under-
standing, stablish Thy Word unto us, and so
guide our hearts that we may sincerely love
it and be governed by it in all matters in
order that on the Last Day we may be judged
mercifully according to it. Hear us for the
sake of Jesus Christ, Thy dear Son, our Lord
and Savior. Amen.

C. F. W. Walther, *Church—Membership:
Addresses and Prayers*, p. 95.

☉ Luther Says — Concerning Those Two Great Gates of Hell: Curiosity and Satiety

(The following are words of Luther, in a
sermon on I Cor. 15, concerning vv. 1-2:
"Brethren, I declare unto you the Gospel
which I preached unto you, which also ye
have received, and wherein ye stand; by
which also ye are saved, if ye keep in memory
what I have preached unto you, unless ye
have believed in vain.")

When Paul and other true preachers thus
boast (even as they must boast concerning
their gospel) that they alone preach right,
and the sectaries hear this, they get mad and
stupid and come along with a show of truth,
thus: "My! How conceited and proud he
is! He can do nothing but praise himself, just
as if he alone were It and could not be in
error, and as if others did not also have the
Spirit," etc. And combined with such shouting
they can make a great show of remarkable
humility and great devotion and of pure
spirituality. Then, you see, the crowd ac-
cepts what they say and believes it must
certainly be so. And aside from that [great
show of humility], the sectaries have two
great advantages among the people; the name
of the one is Curiosity, of the other, Satiety.
These are two great gates through which the
devil passes with hayracks; indeed, with all
of hell, so that they [the people] say: "Oh
well, this fellow can not preach about any-
thing anyway except Baptism, the Ten
Commandments, the Lord's Prayer and Faith,
things which also the children now know;
what is this but a constant deafening of our

ears with the same sort of preaching? Who cannot do that? A person must not always stick to one thing, but move on and be progressive," etc. This is to have become satiated and bored with preaching. And then Squire Curiosity joins in: "Oh, we must also hear this one, he is a fine, learned, pious man," etc.

Then they stir up the fire and tickle such curiosity, which makes their ears itch, and say: "Dear folks, for a long time you have now always heard one and the same thing, you must also get on a higher level and not only hear and try out one, but also others." So then he [Squire Curiosity] goes there, has himself petted and tickled, gapes and gazes and accepts whatsoever he is told. That is what Moses speaks in Deuteronomy 29, 19: *Absumit ebria sitientem*, the drunkard leads the thirsty one, and both are lost together. For the teacher is drunken and besotted with the accursed devil, so that he vomits and runs over. They on their part are curiously inquisitive, permit themselves to be led and taught each according to his own desire, like those who are ever learning and never come to the knowledge of the truth, as St. Paul says [II Tim. 3, 7]. That is the way things will happen after we are gone, that all over such drunkards will spue out among the poor people: "Do you think that these [the true preachers] have known all, or that you have understood them correctly? You must still learn much more." Herewith [with this kind of talk] such a preacher can lead a whole multitude into the abyss.

No, whoever would be safe from this and stay on the right road, let him accept this admonition as a warning, so that he may remain with, and hold fast to, this word which St. Paul has preached, and let him not consider what other preachers urge against it, even though they make a great show and boast of the thing they have. For there [in this epistle] you hear what fruit this gospel of St. Paul brought forth among them [the Corinthians], and still brings forth, namely, that all became Christians thereby and were saved, and still must thereby become Christians and be saved. Since, then, we have this through the gospel, what more do we wish to look for and why have us be confused and directed and led to other things? For whatever directs us otherwise [than the gospel does] certainly can not be as good, but must be false and nothing but deception because it presumes to offer such blessings as we already have through this gospel, and in presuming to offer these blessings denies all of

them or even despises them. For that reason the Apostle speaks to them [the Corinthians] in such a way as though no further admonition were necessary except this, that they should only remember and note what they have received and how they became Christians. For if you look upon that (this is Paul's meaning), it will be well with you as you do so and you will be secure against all kinds of error.

(*Luther's Works*, St. Louis Edit. VIII, 1098: 18-22).

✱ Does "The Theology of Fellowship" Represent a Change in Position?

One of the factors that admittedly made for a break in fellowship relations between Missouri and the Wisconsin Synod, is the Missouri document known as "The Theology of Fellowship" drawn up by its seminary faculties. Speaking of meetings of the Synodical Conference Joint Union Committee, consisting of the committees on doctrinal unity of its four constituent bodies (Missouri, Wisconsin, Norwegian, Slovak synods), President Behnken has said: "However, after the first reading and partial discussion of our Synod's statement (*sic*) on 'The Theology of Fellowship,' it became apparent that we were now facing difficulties. The representatives of the Wisconsin Synod informed us that we had reached an impasse." (*Lutheran Witness*, Sept. 19, 1961, p. 20.) And again: "However, when the theology of fellowship was considered, we ran into the difficulties which have now led to the resolution suspending fellowship with our Synod." (*LW*, Sept. 5, 1961, p. 20.)

One question which necessarily arises here is the question, Does "The Theology of Fellowship" represent a change of position as regards the doctrine of Church Fellowship within the Missouri Synod? The *American Lutheran* frankly says it does. In the September issue of that publication we read (p. 5):

"It was not until the faculties of our seminaries unanimously published 'Theology of Fellowship' some months ago that our official position was brought into line with what careful, scholarly, exegetical study proves to be the Biblically correct attitude toward an understanding of Christians in other groups."

No one can miss seeing that the *American Lutheran* here condemns our synod's hitherto official position with respect to the doctrine of Christian fellowship as being not "Biblically correct."

That "The Theology of Fellowship" since its appearance some months ago represents the position of our faculties no one can deny. The *American Lutheran* identifies it as "our official position." The President's white paper, known as *An Evaluation of the State of the Church Conference and the Documentation: An Interview with L. B. Meyer* states (p. 7): "As it presently stands, this statement ('The Theology of Fellowship') has no official status as a doctrinal statement of our church." (Emphasis there.) On the other hand, no Missourian should deny that a church is to be judged by what is actually taught at its seminaries (Brief Statement of the Doctrinal Position of the Missouri Synod, Sect. 29.) And what is the significance—or is this to be regarded as meaningless?—of the President's speaking of "The Theology of Fellowship" as "our Synod's statement" in the citation from the *Lutheran Witness* which we have adduced above?

So, now that Wisconsin and the Norwegian ELS have terminated fellowship relations with us, and the Synodical Conference has for all practical purposes been destroyed, the Controversy on Church Fellowship, which has been a burning issue ever since the "44" ignited it with their never retracted "Statement" a decade and a half ago, goes on unabated within the Missouri Synod—alongside of the Controversy concerning the Word of God, which likewise remains as unresolved as it was the day it made its public debut in 1958.

To what an extent the doctrine of fellowship has deteriorated within the Missouri Synod is shown by what the *American Lutheran* has said in an editorial in its Oct. (1961) issue. It has there called Wisconsin's suspension of fellowship "presumptuous, to say the least." And it then goes on to say that *only God can suspend fellowship*, and that *churches do not ever really 'establish' or 'suspend' fellowship.*" (Emphasis there.) In Eph. 5, 11 we are solemnly admonished to "have no fellowship with the unfruitful works of darkness;" and in I Cor. 10, 20 the Apostle Paul writes: "I would not that ye have fellowship with devils" (Gr.: *demons*, evil spirits, who are served by false worship). That there is such a thing as evil outward fellowship, no one in his right senses can deny. Is it God then, who establishes that kind of fellowship? Or does He forbid it and ask us to suspend, terminate it if and when we are involved in it? For genuine Lutherans outward church fellowship has once for all been defined in the Apology of the Augsburg Confession (Art.

VII; Trigl., p. 227) as a fellowship of the signs of the Church, that is, of Word, profession, and Sacrament as distinguished from a fellowship of faith and of the Holy Ghost in hearts, which alone constitutes the Church's inner fellowship, the Church itself, the Church strictly speaking (as distinguished from the "Church" in a wider or improper sense), which God alone can indeed bring about—and see. The directives of Holy Scripture with regard to outward church fellowship are clear: it is to be based on the marks of the Church, the use of the Word of God and the sacraments in their purity, which alone can beget faith. The Lutheran Church indeed has a doctrine concerning matters which are called Matters of Indifference. According to this doctrine, "churches will not condemn another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed in the doctrine and all its articles, also in the right use of the holy Sacraments.*" (Formula of Concord, Thorough Declaration, Art. X; Trigl., p. 1063. Emphasis added.) Genuine Lutherans do in a contrary case condemn churches, as corporate bodies. By so doing, they are by no means passing judgment on the personal faith of any individual member of such churches. (Cp. Preface to the Book of Concord, Trigl. p. 19ff.) Anyone who cannot make such a distinction is hardly qualified to teach in the Church; certainly not in a genuine Lutheran Church and in the Missouri Synod.

The Controversy concerning the Word of God within the Missouri Synod and the Controversy concerning Church Fellowship are two of the most malignant cancers that must be reckoned with at Missouri's Cleveland Convention come next June.

• The Position of the Missouri Synod With Regard to Christian Fellowship

"The position of the Missouri Synod with regard to Christian fellowship was clearly stated some years ago by a General Synod writer as follows: 'There are those who would only fellowship if they were convinced of agreement in all points of doctrine given in the Bible. This is Missouri's position and in loyalty to the Scripture they make us respect and honor them. . . . Christ will have His Church be and remain an orthodox church (adhering in all points to Scripture doctrine) in all lands and to the end of time. It is the duty of every Christian to keep aloof from,

and avoid, all fellowship with heterodox churches (those harboring error)." Theo. Graebner, "The Merger: An Analysis (Taking Cognizance of Overtures to the Un-merged)," in the *Lutheran Witness*; reprinted as a tract in 1918.

Is this, or is it not, still to be and remain the position of the Missouri Synod with regard to Christian fellowship? This is the issue confronting us in the present controversy concerning Church-Fellowship.

● Concerning Adequate Statements of Belief

In the concluding installment of a three-article series on "The Historical Background of A Brief Statement" (the Brief Statement of the Doctrinal Position of the Missouri Synod) in the Sept. 1961 issue of the *Concordia Theological Monthly*, Prof. Carl S. Meyer of Concordia Seminary, St. Louis states that "in the midst of another round of union movements, it (the Brief Statement) has become a symbol of controversy within the church body that fathered it" (p. 538). The article ends with the question: "If the 1932 Brief Statement is indeed a product of the Middle Period of the Missouri Synod, can it serve as an adequate statement of her beliefs at the close of the third period of her history?" (P. 542.) The question perhaps reveals the purpose of the whole essay.

One might ask the parallel question: If the Formula of Concord (and the rest of her historic Confessions, for that matter) is a product of the First Period of the Lutheran Church (sixteenth century), can it serve as an adequate statement of her beliefs at the close of the present period in her history? The answer to both questions would necessarily be similar. Part of the answer in either case would be that both documents apply in an exemplary way the Scriptural principle of true Lutheranism that "for the preservation of the pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reprov'd, I Tim. 3; II Tim. 3, 16; Titus 1, 9," etc. (Formula of Concord, Of Articles in Controversy, with Respect to the Antithesis, or Opposite Doctrine; *Trigl.*, p. 855:14.)

In the midst of another round of union movements, the Brief Statement, e.g., serves eminently (Sect. 3) to reprove as horrible and blasphemous the current attacks on Holy Scripture by Prof. Meyer's colleague, Prof.

Martin H. Scharlemann, who insists that Holy Scripture contains error.

Dr. Meyer's concluding question is all the more significant in that it comes from one who in the midst of another round of union movements has together with Dr. Scharlemann signed the St. Louis faculty's so inarticulate *A Statement on the Form and Function of the Holy Scriptures*. This statement was adopted by the faculty after two years of study of the theology of the Word as "an expression of its position," its "convictions," in the hope that it would *adequately communicate* its profound sense of obedience to the Scriptures (CTM, Oct. 1960, p. 626). But it is just this that such a tongue-tied document can't possibly do "in the midst of another round of unionism," brought on by contemporary theology concerning the Word.

The Brief Statement of the Doctrinal Position became "a symbol of controversy" when Prof. Scharlemann in February 1958 threw down the challenge to the St. Louis faculty, "In this paper I propose to defend the paradox that the Book of God's truth contains errors," and when he stated more specifically: ". . . I want to direct myself to that sentence in the first paragraph of the *Brief Statement* which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters [emphasis by Prof Scharlemann], John 10, 35. . . I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions. For, as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven [sic]—the sentence under discussion rests on the testimony of Christ, John 10, 35, referred to above! when in fact, it is THE BOOK OF THE PEOPLE OF GOD, with all that such a statement implies . . . the Scriptures are in a real way THE BOOK OF THE PEOPLE OF GOD, into which has been poured their response to God's mighty ACTS of revelation. We reduce the sweep of the Biblical account when we fail to consider the activity, for example, of the story-teller in ancient Israel as a source of materials being found in our sacred Scriptures." Etc. (Our emphases, except as noted.)

A Statement on the Form and Function of the Holy Scriptures became "a symbol of controversy" the moment it reached its readers. For we are determined by the grace of God to continue articulately to confess the truth concerning Holy Scripture as it is clearly presented in Missouri's *Brief Statement*. With that historic confession of our synod we shall continue to reject as horrible and blasphemous the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all parts [its form] the Word of God, but in part the Word of God and in part the word of man ['of the people of God' and, for example, 'of the story-teller in ancient Israel'] and hence does, or at least might, contain error.

Dr. Scharlemann himself has signed the faculty Statement on the form and function of the Holy Scriptures. How (to use the words of the Formula of Concord—and this is Lutheran!) is he to be reproved by that Statement? For he is an opponent who teaches otherwise than the pure wholesome doctrine of the Holy Scriptures, inclusive of their Inerrancy in all matters of which they speak, their reliability as such, which has rightly been presented in the *Brief Statement*.

Here is the question that needs to be answered by the St. Louis faculty of the Missouri Synod "at the close of the third period of her history," which is threatening to end in disaster.

● A Progress Report by Professor Scharlemann

Evidently encouraged by current failure of unhesitating and evangelical proper discipline, Dr. Scharlemann of St. Louis has given a progress report in the *Lutheran Chaplain*, which has been lending itself as an instrument for promoting his liberal outlook. The report appeared in the September issue of that journal, in his regular column, "In My Periscope." It is written in language which at once recalls his "The Bend in the Road" article in the Christmas 1958 issue of the same publication. Indeed, it can well be regarded as a continuation of, or sequel to, that article. It deals with the same subject,—important change within the Missouri Synod. In his "Periscope" the professor has looked beyond the curve which Missouri is frankly said to be negotiating, and he has given a progress report concerning the direction in which

Missouri is being propelled by the "new" movement which he himself initiated and publicized in 1958.

The Leaven Is Working!

In speaking of the Graduate School at St. Louis, in his latest article, Prof. Scharlemann freely describes the change that is going on in our church body (the Missouri Synod). He says that men within it are becoming aware of "the full dimensions" of theology. These "dimensions" have been described more fully in his essays. Dr. Scharlemann there contends that in what he speaks of as "the third dimension" of sacred Scripture, its "depth," we find myth and the like, which needs to be "interpreted" for our day by men like himself. The first of a series of questions that was to whet the appetite of folks invited to a course on "How to Interpret the Bible" by Dr. Scharlemann at a family Bible hour in New York in 1960 was: "How can we find the Bible's hidden meanings?" Men who are now becoming aware of the "full dimensions" of theology at the St. Louis seminary "are finding it a joy and delight." In other words, while officials keep telling us in conspicuously non-committal terms that matters are "being taken care of" and the like, and thus discouraging proper evangelical concern on our part for what is happening to our church, *the leaven of false doctrine is working!* (Dr. Scharlemann's enthusiasm over the number—84—enrolled this summer in the Graduate School should no doubt be offset somewhat by the fact that not all of these are necessarily members of our church, some of them perhaps not even Lutheran. But this, too, according to the professor belongs to the fact that the Graduate School in St. Louis is "emerging.")

Is the change in theology "taking" with the St. Louis student body in general? It would seem so, according to what Dr. Scharlemann reports (emphasis added): "Today students at the Seminary actually discuss *problems* in theology during bull sessions. Gone is the notion that all answers are provided." Don't overlook that this "gone" refers to change with respect to a sphere within which answers are by implication assumed formerly to have been provided! We remember that Scripture warns us (Eph. 4, 14) against a kind of "learning" which *unfits men to come to the knowledge of the truth*. We at the same time recall that in his essays (*The Bible as Record* etc., p. 14:1) Professor Scharlemann repudiates the belief that the Scriptures are truth in the sense of a collec-

tion of (revealed) truths. Where we would no doubt sense the kind of doctrinal "wind" against which the Lord warns us in Holy Scriptures (II Tim. 3, 7), Dr. Scharlemann sees "a refreshing breeze" blowing across the campus of our St. Louis seminary.

What Seminary Graduates of Today "Discover"

Professor Scharlemann boldly announces (emphases added) that "the Seminary graduate of today discovers that his training at the Seminary has equipped him adequately for *immediate participation in the theological research and instruction going on in Europe and America*," and that "this, too, marks an *advance*." We know, alas! what sort of research and instruction is going on by and large in Europe and America. (This is precisely why our synod instituted an educational system of its own especially adapted to *our spiritual needs*.) An example of this is to be seen in the work of *The Society of Biblical Literature and Exegesis* and its affiliates (the American Society of Oriental Research and the National Association of Biblical Instructors), the annual meeting of which is, according to announcement, to be held at Concordia Seminary in St. Louis on Dec. 27 and 28. More of this, perhaps, at a later time.

Dr. Scharlemann goes on to explain that the St. Louis seminary graduate of today "is able to read and *evaluate contemporary theological works constructively* and does not find himself in the awkward position of not being able to comprehend what is going on and then reacting vigorously against the *opportunities* that are his." (Emphasis added.) This, by contrast, shows how Prof. Scharlemann regards graduates who are not "of today" and who presumably have not had advantage of the "advance" that is marked by training at our seminary today!

What Is in Prospect for Our Church

What does such activity on the St. Louis campus augur for the future of our church? As more and more graduates, who are now being trained in the fashion that has been described, enter the ministry of our church, "conferences will be devoted to solid exegetical and doctrinal discussions [note that this is at issue!] *in the light of contemporary problems and approaches*." (Emphasis added.)

From its beginning, the motto of Concordia Seminary, impressed on its official seal, has been: *anoothen to phoos*—"From above

comes the light." From God's own Word we have all learned the truth: "In Thy light shall we see light," Ps. 36, 9. Now it is *in the light of contemporary problems and approaches* that "solid" exegetical and doctrinal discussions are to be carried on! Make no mistake about it, this is the kind of "light" theology must content itself with once it has put the light of Holy Scripture as the divinely revealed, inerrant Word of God under its bushel of reason, as is done in the exploratory theology of Prof. Scharlemann.

In all this Dr. Scharlemann sees "the first tokens" of a new measure of God's Spirit upon our church, and a "gift from heaven." However, we cannot forget that we are exhorted in Scripture to "*try the spirits whether they are of God*," because many false prophets are gone out into the world." (John 4, 1.) The mere word of Prof. Scharlemann is by no means enough for us in such a matter; nor can we forget that he himself is the bringer of the "gift" which he commends so enthusiastically and that we know something of this "gift."

To use the language of Martin E. Marty, the public relations of "ecumenicity" shows through the announcement of the St. Louis prophet. He has "telegraphed" to the world where his loyalties lie, and that *no one has yet succeeded in stopping* the "new movement" which he has initiated in our church as an unwanted "gift from heaven." We cannot forget either that it is this selfsame professor (Dr. Scharlemann) who has caricatured and ridiculed the historic Christian faith of the Church, and more particularly the solemn confession of the Missouri Synod in its Brief Statement of its Doctrinal Position, concerning Holy Scripture (especially its Inerrancy), as an "assumption" as though it were "a gift that fell straight from heaven." This, in the interest of his own subversive teaching, that the Bible is but "the book of the people of God, with all that *such a statement implies*,"—namely, *human limitations* that spell error, contradiction, statements of fact which cannot be accepted as such, myth, and the like, all of which can be "interpreted" to "contemporary" theology's momentary liking. (See Faculty Paper, 1958; emphases added.)

A Quack Diagnosis

Mindful of the fact that the practice of quack theology is like that of quack medicine, we note the St. Louis professor's ready diagnosis as to the cause of the great dis-

turbance which has been brought about in our synodical body by his cancerous theology. He says: "In the meantime [while we await the results of more of the kind of training that is going on at our seminary] "we observe some of the growing pains."

A Discerner of Hearts?

Since Dr. Scharlemann has shelved the Bible as being not the revealed, inerrant Word of God, and since he has indeed set himself up as a critic of it, it cannot come with too much surprise to note that he has gone on to usurp a function of God by setting himself up also as a discernor of the hearts of men. For he impugns the motives of such as reject his views: "Some of this agitation (*sic*) has its source in a very sincere interest for the welfare of the Church. Much of it does not."

Professor Scharlemann Pleads for More Time

Thanks to failure of becoming official repudiation, the leaven of the subversive views of Prof. Scharlemann has already enjoyed three years and more in which to permeate our synodical body. The professor is now boldly asking for more time—a sort of ten-year plan: "In ten years we shall see the results of this kind of training," which he labels training "for theological maturity."

Pity anyone and everyone who may not yet see the results of the kind of training under discussion! Pity everyone who may be willing to see proper repudiation of the professor's views put off some more! Pity everyone who may be willing to have our historic Christian faith, based on the sure Word, derided as immature and who may be willing to let the professor go on unmolested, sowing his pernicious seed of doubt and disbelief into the hearts of present and future ministers of our church!

A Program for Conferences

In another section of his column Prof. Scharlemann has said something with which we largely agree—except for one thing:

"Dr. Walther left a great legacy to his church when he created the device of pastoral conference as an in-service-training program. Today this instrument has become the source of much frustration and hollow motion. Imagine what an invigorating experience it would be if all these conferences got their teeth into a well articulated program with theological substance."

Our readers should know by now to what an extent we disagree with the St. Louis professor as to what should be regarded as "theological substance." Nor are we ready to condemn all conferences within our church as though they did not have a well articulated program. However, we do attend not a few conferences where such substance, unfortunately, is conspicuous by its absence; and others tell us that they must deplore a like experience, that they find certain conferences a "source of much frustration and hollow motion."

We are still in the year of the Walther sesquicentennial. Let's not let this year slip by without making it a memorial year worthy of such an occasion. Let's not just pay lip service to the memory of the great Missourian. Let us take to heart the memorable words of our sainted teacher, "May God ever preserve unto us a faithful and pious ministry!" Let us do as he, under God, taught us to do by precept and example. A faithful ministry means a *studious* ministry. Walther, and our synodical fathers generally, were exemplary in keeping abreast of current theology in order to warn others against its pitfalls and in teaching their students to do likewise. Every minister today should keep himself thoroughly informed as to present-day Modernism in all of its forms,—in the form of its present-day philosophy, Existentialism; in the form of its present-day theology, Neo-Orthodoxy; in the form of its present-day organizationalism, WCC-LWF affiliated "Ecumenism." Every pastor should also be thoroughly conversant with that present-day substitute for true evangelical discipline, Neo-Evangelicalism, which does not win an erring brother from the error of his way, but finds a way of living with it and insists that others do as much, in the name of a mistaken "love." One of the prime things on the docket of every conference within the Missouri Synod today should be a rejection, in no uncertain terms, of Barthianism, Bultmannism, and Scharlemannism, the "exploratory" theology of all of which is of one and the same destructive kind.

Time Is Running Out

Paraphrasing Luther's well known words to the councilmen of his country, we plead:

Dear Missourians, buy while the market is at your doors; gather in the harvest while there is sunshine and fair weather; use the grace and Word of God while they are here. For this you should know: God's Word and grace are a passing rainstorm

(*ein fahrender Platzregen*) which does not return where it has once been. It came to the Jews, but it is gone; now they have nothing. Paul brought it to the Greeks, but it is gone; now they have the Turk. Rome and the Latins had it too, but it is gone; now they have the pope. And you Missourians dare not think that you will have it forever, for ingratitude and contempt will not let it remain. Therefore take and hold fast the gracious Word, whoever can; idle hands are bound to have a lean year. (St. Louis Edition, X, 464; Plass, *What Luther Says*, 4818, Vol. III, p. 1490.)

How much more time do you think God will give you to put a stop to what is going on in St. Louis? "The Holy Ghost saith: Today if ye will hear His voice, harden not your hearts!" Hebr. 3, 7.

For Review: Read Dr. Scharlemann's article in the *Lutheran Chaplain* if it is available to you, and see how much that is *constructive* you can find in the theology which he advocates, a theology the basic premise of which is that "Gone is the notion that all answers have been provided" and the approach of which consists in the invention of all kinds of imaginary "problems" to be discussed world without end. — For Special Study: Which *real* problems has Modernism solved? What do you think of Luther's dictum concerning scholasticism (referred to as Biblical "scholarship" in its modern form): "One of them milks the billy-goat; the other holds the sieve under him"?

● Concerning Exposure of St. Louis Students to Scharlemannism

Note: The letter which follows needs no explanation. All that is needed is to call attention to *facts* detailed in it and earnest consideration of the question with which it concludes, on the basis of such facts, which are herewith passed on to our readers. The Rev. H. W. Romoser is pastor of Trinity Church in Oak Park, Ill.—CL.

President J. W. Behnken October 9, 1961
210 North Broadway
St. Louis 2,
Missouri

Dear President:

Permit me to detail some facts relative to the sale of Dr. Scharlemann's "The Bible as Record, Witness and Medium" by the St. Louis Seminary printshop.

On April 10 of this year information was sent you that the essay was being sold there.

On July 28 I understood you to say that the sale had been stopped.

On August 14 I notified you that the paper was still being offered for sale in the printshop.

On September 14 you responded: "With reference to your inquiry concerning the sale of Doctor Scharlemann's essay 'The Bible as Record, Witness, and Medium,' let me say that at the time immediate action was taken. Dr. O. R. Harms got into touch with Dr. Alfred Fuerbringer who promised to see to it that the sale would be stopped. Yesterday I asked Doctor Harms again to call Dr. Fuerbringer and inform him of what you had heard. Dr. Fuerbringer stated that he had removed the stencil, but that he would now again look into the matter and see that the sale is stopped, if such has taken place."

Just short of a half year after the information mentioned was first given you, I have before me another copy of the paper which was sold in the printshop *after October 1*. The type-face differs from that of the copy sold on March 21. This appears to be a new, printed or multigraphed edition.

Year after year we have been directed to seek adjustment of such things through "the regular channels" and have been severely and publicly chided for purported failure to use those "channels." Do you know of *any* "regular channel" which is able to cope with this situation and to put an end to the dissemination of this paper which attacks and subverts our Synod's confession on Holy Writ? Is *any* means of maintaining the objectives of Synod as set forth in Article III of its Constitution still available?

Yours for God's truth,
H. W. Romoser

HWR: mm

cc: Vice-President O. R. Harms, D.D.

Vice-President R. P. Wiederaenders, D.D.

Vice-President Geo. W. Wittmer, D.D.

Vice-President A. C. Nitz, D.D.

District President Theo. F. Nickel, D.D.

Note: In reply to the above letter, the following letter, dated Oct. 17, was received by its sender from the office of Pres. Behnken: "Herewith I wish to acknowledge receipt of your letter under date of Oct. 9. I have written to Dr. A. O. Fuerbringer and have sent him the letter which you addressed to me. I want him to have complete information. On the basis of such information I want him to take proper action."

v.21
v.22

On Oct. 18 another copy of Dr. Scharlemann's essay was purchased at the seminary printshop. Seminary President A. O. Fuerbringer is reported to have informed the Ft. Wayne, Ind., Pastoral Conference on Oct. 24 that he had not promised to stop the sale of the paper, but merely to remove the copies from the sales shelf, and to restrict the sale of it to those people who ask for it.

❶ Professor Scharlemann's Principle of "Interpretation"

On Feb. 11, 1960, Dr. A. O. Fuerbringer, President of Concordia Seminary in St. Louis, addressed a letter to the clergy of the Missouri Synod in defense of Prof. Martin H. Scharlemann's doctrinal position. Appended to the letter was a formal Statement by Dr. Scharlemann himself. In it the professor, who has his own doctrine of (dynamic) inspiration, has said: "I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without mental reservation and/or equivocation of any kind."

Because of his statement, a pastor in South Dakota wrote Prof. Scharlemann (Febr. 24, 1960) as follows: "Do you 'without mental reservation and/or equivocation of any kind' hold to this clear statement of the Brief Statement: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.'" (Note that the inquiring pastor rightly pointed out that the words quoted from the Brief Statement are *clear*.)

Here is the reply which the inquirer received from Prof. Scharlemann in answer to his letter:

"To your letter of February 24, Whose interpretation of the paragraph from the Brief Statement do you have in mind? Yours, or that of the people who wrote the Brief Statement? There is often a difference between the intent of the authors and present-day interpretations. Now, the usual procedure in Synod for a question like yours to be put is to raise it through your district president to our Board of Control. (*sic!*) This is in the interest of order. (*sic!*) I'd suggest using the regular channels (*sic!*), therefore. Sincerely," Martin H. Scharlemann.

This shows how vital questions of doctrine and faith are "answered" these days in St. Louis by men who would deliver our church (Missouri Synod) into the hands of destructive Liberalism.

Honestly now, did Prof. Scharlemann, or did he *not* answer the inquirer's question—as honestly as it was asked? Didn't he rather avoid and evade answering it, not to speak of the nonsense of the rules of "order" that he would dictate in an effort to make his evasion seem plausible?

And then the preposterousness of the suggestion as though the intent of the authors of the Brief Statement might be in question, and that clear document, therefore, in need of "interpretation"! If there were really any need of ascertaining the meaning of the Brief Statement according to the intent of its authors (Dr. F. Pieper and his colleagues), they, though they be dead, yet speak. They have left behind them, precisely as regards the doctrine of the plenary verbal inspiration of the Bible, many thousands of pages of clearest Christian testimony as an unmistakable witness against spirits such as those who hold destructive views about the Bible like Dr. Scharlemann's.

That there is often a difference between the intent of the authors of the Brief Statement and present-day "interpretations" is, alas, only too true and tragic. The greatest tragedy of it all is that such a difference is to be found right at Concordia Seminary, St. Louis, in the destructive "interpretations" of Prof. Scharlemann himself. His "interpretation" would leave but little of the Brief Statement's clear declaration regarding Holy Scripture, of the equally clear intent of its authors.

The answer which Prof Scharlemann did not give to the above honest inquirer has been given by him elsewhere. A letter by the President of the Missouri Synod to its clergy (8-22-60) reports the professor as stating that, personally, he has always accepted and believed what he would regard (and have us regard as) "the doctrinal content of" the Brief Statement. What this would be, after he got through with his own "interpretation" of the Brief Statement *can be clearly seen* from his faculty paper on the Inerrancy of Holy Scripture (Feb., 1958), from his various essays on the subject, and from articles by him in various publications (*Lutheran Chaplain, Lutheran Quarterly, Concordia Theological Monthly*), where his views are unmistakably spelled out at length.

The most tragic thing of all in the fateful Controversy concerning the Word of God

within the Missouri Synod, which is taking the foundation of the Apostles and Prophets away from under it, is that Prof. Scharlemann would apply his destructive principle of "interpretation" to the sacred Scriptures themselves. We, together with genuine Lutheranism, receive and embrace these with our whole heart as the *pure, clear* fountain of Israel (Formula of Concord),—that is, as the pure and clear fountainsource of all that the Church has ever believed and that it ever will believe. For this reason they are to us also the only true standard by which all teachers and doctrines are to be judged, also Prof. Scharlemann and his doctrine. On the other hand, as shown by his writings, application of Prof. Scharlemann's destructive principles of "interpretation" so deprive the Scriptures of their divine authority and, with that, of their trustworthiness, that they would leave a Bible of which Luther would say that he wouldn't have it.

This—nothing less—is what is at issue in the Controversy concerning the Word of God within the Missouri Synod today.

Dr. Scharlemann's views must be DISTINCTLY REPUDIATED.

● The Change Within Missouri

Edit. Note: Mrs. Charles (Helen Kuegele) Johanningmeier of Carlsbad, New Mexico, under date of August 30, 1961 addressed a most interesting communication to the President of the Missouri Synod and to certain other persons (listed below), concerning Prof. M. Scharlemann's attacks on Holy Writ. Mrs. Johanningmeier is a granddaughter of the sainted Rev. F. Kuegele, first President of the English Missouri Synod (which later became the English District of the Missouri Synod) and author of the widely known five volumes of *Country Sermons* as well as of several other works, and a regular contributor to the *Lutheran Witness* in his day. (Born 1846; died 1916.) In her communication Mrs. Johanningmeier cites some very pertinent and timely passages from Pastor Kuegele's sermons which show the different spirit that once prevailed within Missouri as compared with that which prevails today, when attacks on Scripture by Dr. Scharlemann can remain unrepudiated, also officially, within our church. To illustrate her charge of Prof. Scharlemann's casting doubt on Holy Scripture, Mrs. Johanningmeier refers to what he has said in a faculty paper of 1958 concerning Mt. 27, 9. Readers will find the same passage treated in the same way by the professor in his essay on *The Bible as Record* etc., p. 12:5. At the same place, Jude 14 is treated in a similar way. The latter passage reads: "And Enoch also, the seventh from Adam, prophesied of these," etc. Dr. Scharlemann, along with Modernists of our day, treats this passage as though it were a reference to what is *written* in the spurious *Book of Enoch*, where, as a matter of fact one will find something quite different from what is cited in

Jude as having been prophesied by Enoch (Cp. "The Comedy of Errors in Dr. Scharlemann's Bible," *CL*, Nov., 1959, p. 111f.). A thought which occurs to us when reading such things is this: What a cry of indignation would go up from such scholars if what has been said and what has been written among *them* were to be treated in a similar way! And as for Mrs. Johanningmeier's communication, as we read it with true Christian delight, the prayer of our Lord again comes to mind: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Mt. 11, 25. Mrs. Johanningmeier's communication was addressed to the following: Pres. J. W. Behnken, Vice-Pres. A. C. Nitz; Dr. A. O. Fuerbringer, Dr. Fr. Niedner and Rev. G. E. Nitz (members of the Board of Control of Concordia Seminary in St. Louis); Profs. Harry G. Coiner, [Alex] Wm. Guebert, Martin Scharlemann, O. E. Sohn, J. T. Mueller, and Alfred Rehwinkel; the editor of the *CL*, the State of the Church Conference, and Pastor F. Machina. The communication here follows:

Thousands upon thousands of words have been written on the "Scharlemann case,"—some excellent, most bordering on the ridiculous. I do not intend to add to them. I merely want to present some quotations for comparative purposes to show the change of tone and use of words within the Missouri Synod since its founding.

I quote the Rev. F. Kuegele, who in his writings states in simple words what he intends to prove, proceeds to do so, and, when finished, you have a sure word to build faith on. He also said: "The man who finds fault in the Bible hasn't read it." It is very plain from reading Dr. Scharlemann's essays that he studies Barth, Brunner, Baillie, Tillich, etc. The following quotations show plainly that Rev. Kuegele clearly remembered his first duty—to meditate on the Scriptures, and hence the Spirit revealed the harmony of them to him.

Out of the many instances of Scharlemann casting doubts on the accuracy of Scripture, I have chosen to comment on the one from *The Inerrancy of Scripture* read to the Concordia Seminary Faculty already in February 1958. I refer to page 9, Matthew 27, 9—the reference to Jeremiah rather than to Zechariah.

Here follows my answer to that in the form of an excerpt from two of my grandfather's sermons copied verbatim from the original manuscripts. Here are the words of a man handling Scripture through the eye of humble trust and faith.

May the reading of them prove a blessing to some or maybe only one of you.

Sermon by Rev. F. Kuegele for the 2nd Sunday in Lent, 1895 on the text from Zechariah 11, 12-13.

Text: And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

The whole Bible from beginning to end is a good and a useful Word, neither is there anything useless in it. This St. Paul affirms writing to Timothy: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Here St. Paul clearly affirms that all scripture is profitable. Though you or I may not be able to see what a certain chapter or verse is useful for, yet it does not follow that because we cannot see any use for it, that it is therefore useless. It does not follow,—because an Indian can see no use in a telegraph wire that therefore it is a useless thing. The telegraph wire is something useful and the fault is in the ignorance of the Indian. Though we may not be able to see what a certain passage is for, yet it remains true that all scripture is profitable.

This can indeed not be otherwise because the Scripture is the Word of God as Peter writes: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." With man's word it is an uncertain thing whether it is good or bad, useful or harmful; for man is a fallible creature and though he mean well, yet the words which he uses may be useless or even harmful. But the Holy Ghost can not err, neither can he speak idle words. Therefore, because the Scripture is the Word of the Holy Ghost it of necessity follows that all Scripture is profitable as St. Paul again affirms and says: "Whatsoever was written aforetime was written for our learning."

But whilst all Scriptures are profitable there are some portions of it more useful than others. It goes without saying that John's gospel is more important to us than the book of Judges. And what portion of the Scripture could compare as to usefulness with the history of the Lord's passion? If we ask what is the most profitable portion of the Scripture, we must certainly answer: It is the

history of the Lord's suffering, death and resurrection. And since the time of the year has commenced in which the Christian church since old time is accustomed specially to consider the suffering of Christ, let me today speak of:

Zechariah's prophecy concerning the selling of Christ.

Let me

- I. Point to the fulfilling of this prophecy, and
- II. Show what warning and comfort it contains.

I.

The prophecy contained in this 11th chapter of Zechariah is a sample showing with what clearness every detail of Christ's suffering was foretold in the Old Testament. It reads: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." It is scarcely necessary to say that this refers to the transaction between Judas and the chief priests, yet there is something connected with this prophecy which to some presents a difficulty, yea, from which skeptics even conclude that the Bible was not always exact in its declarations. Matthew namely quotes this prophecy as spoken by Jeremy when he says: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field." Now in the book of Jeremiah we search in vain for this prophecy, but it is here in Zechariah. So infidels and skeptics conclude—Matthew had placed Jeremiah for Zechariah and that was a mistake. But why should this be a mistake? Matthew says it was *spoken* by Jeremy and we find it *written* in Zechariah. If Jeremiah spoke and Zechariah wrote this prophecy, why then should it be a mistake to ascribe it to Jeremiah? Certainly the case of those is desperate who hunt mistakes in the Bible and must bring up such things. Trust the book; there are no mistakes in it.

(End of Quote)

From a Good Friday sermon in 1903 from the same text on the theme:

The selling of Christ

Part II. How it is done yet

I quote again:

This example of the Jews and the rejection of the synagogue should be a warning

example unto us that we do not walk in their footsteps; for Jesus Christ is yet sold every day in the world. It is, of course, not done just exactly as by Judas and the chief priests, but even by whole churches he is yet sold. He is sold by whole churches when that is done which Paul foretold in 2 Tim. 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." That time is upon us; for many are the churches that do not care to have the law and gospel preached in their pulpits in all solemnity and earnestness, but want a light doctrine in soft words which is pleasing to the flesh and popular with the world. That is selling Christ and his truth for that which tickles the ear and is pleasing to men, and they that do so are like the dove vendors and the money changers in the Lord's temple.

(End of Quote)

Sincerely,

Helen Johanningmeier
812 N. Edwards
Carlsbad, New Mexico

● What A St. Louis Faculty Member Must Know

In a review of Frederick W. Danker's book, *Multipurpose Tools for Bible Study* (C.P.H., 1960), in the *Australasian Theological Review* (June-Sept., 1960) Dr. H. Hamann has high praise for much that is contained in this product of a St. Louis seminary professor and of Concordia Publishing House. But he also finds himself under the necessity to point out faults in it, some of them serious.

For example, Dr. Hamann offers the following apt criticism of the St. Louis professor's evaluation of the modern translation of the Bible by Moffat:

On p. 186 one reads: "... Because there is in this (Moffat's) version so much that illumines, one is almost tempted to forgive him his tactless 'Take, and eat this, it means my body.'" Dr. Hamann comments: "It is true that Moffat furnishes many admirable and illuminating translations. It is also true that he reveals his utter unbelief. Is it also 'tactless' when he 'translates': 'The Logos was divine' (John 1, 1)?"

In reviewing Prof. Danker's evaluation of the National Council of the Churches of Christ RSV translation Dr. Hamann aptly says:

"On p. 198 [of Danker's work] we not only read of an 'early second-century dating of II Peter,' but also this: 'The revisers (RSV) evidently were convinced that the late date of II Peter warranted a phrasing which would reflect accurately the church's growing concern for documenting unqualifiedly the deity of Jesus.'" [In plain words, the Second Epistle of Peter is said to have been written, not by the Apostle Peter, but by someone else early in the second century; and it is said to be *the church's growing concern AT THIS TIME*, in the second century, that accounts for "documenting unqualifiedly the deity of Jesus," not divinely inspired words penned by the Apostle Peter!—CL]

Dr. Hamann goes on to say of Prof. Danker's book:

"And further down the page (198, we read): 'The position of the quotation marks in John 3 (RSV) is not an attempt to deprive John of all ultimate significance (*sic*); instead it reflects a critical view of the fourth evangelist's treatment of ecclesiastical tradition concerning Jesus of Nazareth. Thus the typography of the text of the RSV here documents the high Christology dominant at the time of the fourth evangelist.'"

Note that Prof. Danker leaves "the fourth evangelist" unnamed, not identifying him as the Apostle John, as he speaks of "the high Christology dominant" at *his* (the unidentified fourth evangelist's time). Dr. Hamann comments:

"The RSV ends the words of Jesus in John 3 at v. 15, thus flying in the face of every hermeneutical canon. *The reason for this assigned by our author [Professor Danker] is not an excuse; it is an accusation; and he ought not to have played the role of an advocatus diaboli* [a devil's advocate—emphasis added; CL]. For, stripped of learned verbiage, the underlying thought is just this: 'Jesus of Nazareth did not assert that He was the Only-Begotten Son of God; but the church of the second century did.'"

Incidentally, here is corroboration, by a St. Louis professor who is obviously sympathetic to the RSV (even enthusiastic about it—cp. his evaluation of it on pp. 180-184 of *Multi-Purpose Tools*) of the fact that the RSV translators have imported into the text of the Bible their own destructive higher critical views of it.

Aside from still other things, Dr. Hamann voices the following further criticism concerning Prof. Danker's book:

"In the list of exegetical works, as also of other books where the question of faith and unbelief arises at all, we find books that reflect the genuinely Christian point of view and others of all shades of unbelief and heterodoxy helter-skelter, cheek by jowl. It is not merely that works produced by confessional Lutherans in America are practically ignored, except for Dr. Wm. Arndt's *Commentary on Luke* ('helps to fill the gaps') and Dr. Walter Maier's *Nahum: A Commentary* ('Maier made a vigorous attempt to defend the integrity of the book.' This remark, found like the previous one on p. 264, reminds us that the author repeatedly speaks of 'the author of such-and-such a book,' avoiding the use of the name, which gives one an uneasy feeling that the authenticity of the book is being called in question). . . . Should one be quite non-committal in the matter of orthodoxy and heterodoxy and heresy? The author is not unaware of the situation; he writes: 'It is hardly necessary to state that the mention of any work is in no way to be understood as an endorsement of its theological position' (p. 260). Good. Besides, the book is designed for the use of scholarly theologians who may well be held capable of exercising critical judgment. Still, a feeling of uneasiness persists. The Rev. F. Danker is, we believe, a member of the faculty of Concordia Seminary, St. Louis. He must know that most of the doctrinal aberrations that have of late become perceptible here and there within the Missouri Synod are directly traceable to the influence of scholars who are brilliant, but heterodox and unbelieving."

Similar criticism of Prof. Danker's work has been voiced in a review of it in *Christianity Today* (Feb. 13) by the fine, evangelical scholar, Edward J. Young, of Westminster Seminary. He says: "Too many works are listed which do not regard the Scriptures as the inerrant Word of God."

The September (1961) issue of the *Confessional Lutheran* contained an interesting typographical error — "Also of your own shelves shall men arise, speaking perverse things," etc. That is not what Scripture says (Acts 20, 30); but it is, alas! true, nevertheless.

Yes; a member of the faculty of Concordia Seminary must know this. But this is the way things are in St. Louis today. And they will, no doubt, remain this way, or even continue to grow progressively worse, if, as is true, "a little leaven leaveneth the whole lump,"— unless officials, who are answerable to members of the Missouri Synod (who in turn are

answerable to God), can still be prevailed on to be realistic enough to take unhesitating and determined evangelical action over against the situation which obtains at our St. Louis seminary today.

● Missouri, Wisconsin, and the Doctrine of the Church

In the *Lutheran Witness* of 1932 (Convention Series, June 15, p. 3) the following is to be read under the heading "St. Louis-Thiensville Report:" "The doctrine of the church and the ministerial offices has for some years been the subject of joint deliberation between the faculty of Concordia Seminary and of Thiensville (Wisconsin Synod). Since the more recent deliberations of these faculties have been inaugurated by a resolution of the college of presidents, a report of the matter was submitted on the afternoon of Thursday, June 9th, Prof. Graebner by resolution of the St. Louis seminary faculty submitted a set of theses which had been adopted by a committee of the faculty and by the Thiensville faculty and which had since received the unanimous approval of the St. Louis theologians. In four brief resolutions the two faculties announced their agreement in the doctrines of the church, of the ministry, and of the act of exclusion from Synod and congregations respectively. The college of presidents by resolution gratefully recognized the endeavors which had led to this happy conclusion of a matter which had threatened the peace of the church."

During the recent convention of the Wisconsin Synod, before adoption of its resolutions terminating fellowship with Missouri, President Behnken addressed the convention's delegates. "He insisted that differences between the synods were not in doctrine but in the field of application of God's Word." (*Badger Lutheran*, Aug. 17, 1961.)

After Wisconsin suspended fellowship with Missouri, Pres. Behnken deplored it as a regrettable feature "that the step was taken though we are in agreement in *practically* every doctrine, especially all the basic doctrines of Holy Writ. For many years we have had some difference on the doctrine of the church and the ministry." (*Lutheran Witness*, Sept. 5, p. 3; emphasis supplied.) And later: "We cannot understand how such action could be taken. We know, of course, that for many years the Wisconsin Synod's doctrine of the church and the ministry dif-

ferred from ours." LW, Sept. 19, p. 8. (Let us add that the doctrine of the Church is *basic Christian doctrine!*)

In the *St. Louis Lutheran*, Oct. 1, 1961, Dr. Lawrence B. Meyer, consultant to the Board of Directors of the Missouri Synod, commenting on the recent action of the Wisconsin Synod, has stated: "For more than 50 years the Wisconsin Synod stood shoulder to shoulder with the Missouri Synod in the Church Militant. Even during these decades there did creep more and more into Wisconsin's midst erroneous concepts of the doctrine of the church and of the ministry. These were never resolved."

In view of the above contradictory statements, all of which are a matter of public record, we are forced to ask: *Are there within our Missouri Synod those who are themselves confused and who, as a result, are confusing our people?*

For an erroneous concept regarding the doctrine of the Church which has crept into the Missouri Synod since the days of the notorious Statement of the "44" and which has never been resolved, we moreover refer our readers to the *Lutheran Witness* of Feb. 15, 1944, p. 51, where one reads that the Church is "the visible body of Christ on earth." (Cp. also CL, May 1944, p. 33; Feb. 1947, p. 15f; May 1947, p. 50-52.)

Yes, the basic doctrine of the church and of church-fellowship is very much at issue in this controversy.

● How One Congregation Reacted to What "Sophie" Thinks

Editorial Note: The following letter is self-explanatory. It was drawn up for the congregation which it represents by a typical *Witness* reader. No reply to it had been received at the time of this writing. We may add that other letters of similar import have come to our attention.—CL.

September 18, 1961

The Rev. John W. Behnken, D.D.
President, The Lutheran Church—

Missouri Synod

210 N. Broadway, St. Louis 2, Mo.

Dear President Behnken,

This letter is being addressed to you by resolution of St. John's Church in a regular meeting of its Voting Assembly of even date with it. It is directed to the editorial in the *Lutheran Witness* of Sept. 19 (p. 3). "What Will Sophie Think?"

For anyone to assume the character of, and to write as though he knew, the thoughts of a "Sophie," whom he describes as "a typical *Witness* reader" reveals more clearly the thinking of that writer himself than it does the thinking of any other person—except an imaginary one. Quotations thus become the figments of the imaginary character, and thereby no one seems accountable to anyone.

This accomplished, the editorial writer by clever innuendo implants the seed with reference to the Wisconsin Synod's suspension of fellowship relations with Missouri on the basis of Romans 16, 17-18, that perhaps the other party is causing division and perhaps the other party has *taken* offense where no offense has been given. More than that, the clarity of Rom. 16, 17-18 itself, as well as its applicability is questioned, and again by innuendo—the seed is planted: how can anyone possibly know what is correct and true, after all, in "our" 250-plus denominations, "our" various brands of Lutheranism, our synods? (Paragraph 4.) Thus the public confession of the Missouri Synod, as it is laid down in Par. 28 of its Brief Statement, which is basic to its very objects (Const., Art. III: 1) is nullified.

The LW editorializer would, moreover, have us believe that "Sophie" is just now *beginning* to think about the difficulties within the Synodical Conference. But if "Sophie" has really been reading the *Lutheran Witness* through the years, especially this last year, and for example the Sept. 5, 1961 issue on page 3, she will have been reminded that major disturbances began in 1935 and are of long duration.

It is also worth mentioning that much, much praying and much real work have been done during these long fateful years by members of our congregations who have kept themselves informed with regard to developments within the Synodical Conference. If Sophie and Gus should start really praying and working only now, they are 26 years behind many good Christian folk who have already been contending for the faith once and for all times delivered to the saints.

And then par. 5 of the LW editorial casually brushes aside the fact that the Wisconsin Synod is not "passing judgment on the personal faith of any individual member" of the Missouri Synod but is addressing "the stern admonition required by love" to the Missouri Synod "as a corporate body." The brush used is the closing sentence: "But this distinction will elude Sophie." The distinction

made by the Wisconsin Synod should not elude any normally intelligent adult person, least of all an editor.

With the real addressee ("a corporate body") thus displaced, a straw man (the individual's personal pastor) is substituted and Wisconsin's charges are squarely leveled now at this pastor. From here on the editorial appeals to the emotionally charged atmosphere of a family discussion to establish its case.

This editorial merely proves once again that there are those in high places within Missouri who treat its doctrine *On Church Fellowship*, Brief Statement, Par. 28 with a lightness that borders on flippancy.

We protest such a situation and, against it, ask the kind of protection which is guaranteed congregations of the Missouri Synod by its Constitution. (Art. III:1.8.)

In the earnestness of Christian faith,
ST. JOHN'S EV. LUTHERAN CHURCH,
CLINTON, IOWA

by its Committee on Synodical Matters
Signed: John Rhame, Secretary

cc: Rev. Martin W. Mueller, Editor
The Lutheran Witness
3558 S. Jefferson Ave.
St. Louis 18, Mo.

⊗ The Censorship Which God Himself Has Instituted

"Censorship over doctrine and principles set forth in our church papers is exercised by the faculty of Concordia Seminary, but also, by virtue of their office, by the Board of Control of this institution, by its Electoral College, by the President of the institution, and by the President of Synod. But the censorship which God Himself has instituted is that of the people, as it is exercised by a well-instructed laity such as we have in our congregations and by their pastors."

The Editorial Committee

The Lutheran Witness, Vol. LXIII, No. 4,
p. 51. (Heading and emphasis supplied by us—CL.)

⊗ The RIDDLE of Pelikan

We have long ago been prepared to review Dr. Jaroslav Pelikan's *The Riddle of Roman Catholicism*. However, as is the case with so many other things (e.g. *The New English Bible New Testament* a review of which we had ready before it appeared on the market), we have lacked space in our

little publication for such a review. In lieu of it, we shall for the present call attention to a fifteen-page critique of Pelikan's *Riddle* in the June issue of the *Australasian Theological Review* by Dr. H. Hamann Sr. We shall allow ourselves only a very few quotations from Dr. Hamann's extensive critique.

In passing judgment on what Dr. Pelikan has to say about Rome's Mariology (Pelikan uses that term rather than "Mariolatry"), Dr. Hamann finds himself forced to say: "... the opinion of the humblest Christian in religious matters is worth more than the opinions of the most learned doctors and 'interpreters' in the world if he have the better grounds for it in the Word of God. That is a truth which the author consistently forgets throughout his book; and, in forgetting it, he strikes a blow at the spirit of genuine Lutheranism." (P. 54.) In discussing "A Theological Approach to Roman Catholicism," which constitutes the third part of Pelikan's book, Dr. Hamann finds himself constrained to say: "Let it be said at once that the author's approach is not that of confessional Lutheranism. . . . Scripture determines the issue; and one should not *a priori* evade the issue by speaking of 'various interpretations.'" "On p. 180ff we hear a great deal about tradition. The term may be used—is used—with varying significations. What Lutherans object to is that human traditions, outside of and even against the inspired Scriptures, are elevated to a place of authority and made binding upon Christian conscience. How serious is the issue raised by Dr. Pelikan may be gathered from the following remarks (p. 180): 'If, as Protestant interpreters like Dibelius and even Bultmann concede, the Christian community, through its tradition, shaped the forms of the New Testament, then it might well follow that the Christian community, again through its tradition, ought to have some voice in the interpretation of the New Testament.' Here is actually an apology for the Roman insistence upon the authority of ecclesiastical traditions—and it is based upon the theories of unbelieving critics! Did not the writer realize that he was destroying the foundations of Christian faith? Is it tradition, then, instead of the voice of God speaking through 'holy men,' that ascribes true deity to our Lord Jesus Christ?" Dr. Hamann cites what Dr. Pelikan says (p. 196) in his discussion of "the way of conversion" from Romanism to Protestantism and vice versa: "Membership in any church body involves the necessity of

compromise and settling for a great deal less than one would like. . . . A certain amount of compromise belongs to membership in an organized church, but the question is how much compromise one must be prepared to stomach for the sake of peace and unity. . . . What the Protestant who accepts Roman Catholicism is being asked to put up with is no worse than what he must put up with in his own Protestant church—or in all the Protestant churches put together.” Dr. Hamann comments: “This is the language of one who is disillusioned with his own church.” Apparently, his own church is a riddle to Dr. Pelikan as much as is Rome.

Another riddle is at issue here. It is posed in the question, How can anyone who writes books as un-Lutheran as that of the *Riddle of Pelikan* be and remain a member of the clergy of the Missouri Synod? Does not the answer, to use a dictum of Dr. Walther, since we are still in the year of his sequicentennial, lie in his prophetic words, *We are no longer what we were*—and that, in a sense of prophecy so fully realized that the great Missourian churchman would have shuddered to think of it!

Will 210 Broadway in Walther's city still do about this what needs to be done if Missouri is rightly to retain that fair name?

● News Concerning the High Church Movement Among Lutherans in America

Following this introductory note, readers will find a letter to the members and friends of the Fellowship of Saint Augustine and a report of its annual chapter meeting. The fellowship referred to, and its House at Oxford, Michigan, were founded in 1958, with a good send-off by Prof. A. C. Piepkorn of Concordia Seminary, St. Louis. (Cp. CL, March 1959, p. 27ff and 99f.) Its founder is Arthur Carl Kreinheder, who hails from the Missouri Synod and who had himself ordained a priest of the Church of Sweden (without a call from a congregation). The Rev. John Damm, “Fr.” (we take this to mean “Father”) Secretary, is listed as pastor of Grace Church in Teaneck, N.J. (Missouri Synod) in the *Lutheran Annual* 1962. “Fr.” Wyman F. Kurtz, Acting Secretary, is listed as pastor of the Church of Christ the King (Missouri Synod) in Flint, Mich. Dr. Berthold von Schenk of Our Savior Lutheran Church in New York City (Missouri Synod), is the author of *The Presence* (1945)—a book ad-

vocating thoroughly unorthodox views concerning the Church, its doctrine, and its sacraments.—CL.

TO THE MEMBERS AND FRIENDS OF THE FELLOWSHIP OF SAINT AUGUSTINE —

Enclosed with this letter is a report on the Annual Chapter Meeting of the Fellowship of St. Augustine. It was a great joy to have so many members of the Fellowship here for the Mass on St. Augustine's Day and for Solemn Vespers. In view of the fact that Dr. Piepkorn of Concordia Seminary had hoped to be able to attend the Chapter Meeting after a previous meeting in Ft. Wayne the same day, the Chapter Meeting was scheduled to be held in the evening after Vespers and supper. All of us present at the meeting sincerely regretted that Dr. Piepkorn could not be with us. Fr. Wyman Kurtz, one of the 15 original founders of the Fellowship, served as acting Secretary in view of the fact that Fr. Secretary John Damm could not attend the meeting.

It will be noted in the report that there are still approximately 3700 copies of *The Magnificat* on hand. It would be helpful if more members of the Fellowship who are pastors would make this booklet available to their parishioners. [The publication referred to is a reprint from the American Edition of *Luther's Works*, Vol. 21. Its conclusion shows that at the time of its composition, in 1521, the great Reformer's theology had not yet been wholly freed from the cobwebs of Roman Maryology, as is found to be the case in his later writings on the same subject.—CL.]

It is hoped that information about the League for Evangelical-Catholic Reunion will soon be available in English. Dr. Berthold von Schenk, for many years pastor of Our Savior Lutheran Church in New York City, has just returned from several months in Europe. When Dr. von Schenk was in Germany he met Pastor Max Lachmann and not only became a member of the League for Evangelical-Catholic Reunion but was also made a member of the Board of Directors and will assist in making information about the League available in English for Lutherans in America. Dr. von Schenk spent several weeks with leading Roman Catholic Theologians and in a telephone conversation with me stressed the renewed concern that these men have for the proclamation of the Gospel. It is understood that the magazine, *Una Sancta*, will have several articles about the League in the Epiphany, 1962 issue.

We have been abundantly blessed here at St. Augustine's House this summer. Our Lady's flower garden along the south wall of the chapel, with its many flowers in brilliant colors is a source of great joy to all who come here. The apple trees are heavy with fruit. The new vegetable garden is beginning to produce. Last Saturday, August 26, our generous benefactor who gave the floor and furnace for the chapel and many other things brought us a fine new rototiller which should improve the garden considerably next year.

It is a great joy to announce that a pipe organ will be installed in the chapel during the Christmas holidays. This organ has become possible in a most unexpected way. Some weeks ago, when a church in Pontiac, Michigan was about to be demolished we were able to secure without charge several hundred wooden pipes. Then, Mr. Fouser of the Fouser Pipe Organ Co., Plymouth, Mich., who is now installing the pipe organ for the Benedictine Monastery across the road, was asked to come and advise us about the pipes. When he came to the House about two weeks ago he announced that he was replacing an organ in Toledo, Ohio and would give us the old console and many of the pipes of the old organ. With what we have and what he will give us we will have almost enough material for a small chapel organ. A seminarian who was here at the time of Mr. Fouser's visit is hoping to be able to spend his Christmas vacation here at the House working on the installation of the organ. Of course there is much work to be done on this project, and any members of the Fellowship who are interested in assisting in the installation of the organ are urgently invited to write me. As some equipment and some pipes will have to be purchased, contributions for the Organ Fund will be most gratefully received.

It is extremely gratifying that so many new memberships are being received. And we hope that our fellowship of prayer will grow not only in numbers but also in fervor of devotion.

Sincere thanks to those members of the Fellowship who sent greetings for the Chapter Meeting and to those who continue to send messages of encouragement and support.

Your Servant in Christ,
Arthur Carl Kreinheder, Fr. Chairman,
The Nativity of the Blessed Virgin Mary,
8 September 1961

*Report on Annual Chapter Meeting
The Fellowship of Saint Augustine*

The meeting was called to order by the Fr. Chairman at 7:50 P.M.

A letter was read from Fr. John Damm, the Fr. Secretary, saying that it was impossible for him to attend the meeting.

Miss Meta Wischusen sent the Treasurer's Report in view of the fact that it was impossible for her to leave Washington at the time of the meeting. The Treasurer's Report showed that \$329.50 was received in membership fees and gifts from July 31, 1960 to July 31, 1961. In view of the fact that most of this sum represents fees from members and friends of the Fellowship, it is apparent that about 160 members paid dues during the past year.

The Treasurer's Report showed a disbursement of \$244.41 as the final reimbursement to the Fr. Chairman for the printing of the booklet *The Magnificat*. The Fr. Chairman recalled that at the time of the printing of the booklet by Concordia Publishing House of St. Louis, he advanced the money for payment on behalf of the Fellowship of St. Augustine. With this amount listed above (\$244.41) and the sum of \$250.00 which was reimbursed to the Fr. Chairman last year, the Fellowship now has \$494.41 invested in approximately 3700 copies of *The Magnificat* on hand here at the House. *The Magnificat* is sold on the basis of 50 cents for single copies, 40 cents each for 12 or more, 30 cents each for 100 or more. It is therefore apparent that this should eventually become a successful venture. It should be recalled that there was an anonymous gift of \$250.00 to the Fellowship for this purpose.

The Fr. Chairman discussed the present situation at the House. At present he is alone in residence, but there has been a very large number of guests during the summer months. As long as there are no postulants in residence, members of the Fellowship are most welcome to come to the House for retreats. In view of this situation, however, guests coming to the House for retreats are requested to secure permission in advance of arrival.

The Fr. Chairman explained that while the Fellowship of St. Augustine does not support or maintain the House in any way, some of the guests who come make contributions which assist materially. Since these contributions do not cover the operating expenses of the House, life at the House will become more austere. In this connection it might be added that the only vehicle here at the House is an old Jeep pick-up truck. So guests arriving by public transportation can be met in Oxford (Bee Line Bus or New York Central Railroad).

In speaking about the League for Evangelical-Catholic Reunion, the Fr. Chairman prefaced his remarks by reading several paragraphs from the book, *Christ and His Church*, by Bishop Andres Nygren of the Church of Sweden. Then an article was read entitled, "Pastor Lachmann's Way to Unity," which appears in the September, 1961 issue of *Catholic World*. This information about the League was offered in view of the fact that it is expected that St. Augustine's House will serve as a place of meeting for those Christians interested in this endeavor.

Immediately after adjournment the members went to the chapel for Compline.

Respectfully submitted,
Fr. Wyman T. Kurtz, Acting Secretary
St. Augustine's House,
28 August 1961

● Lachmann's "Way to Unity" and Pastor von Schenk

The following information concerning Pastor Max Lachmann and his League for Evangelical-Catholic Reunion has been gleaned from the article referred to above, "Pastor Lachmann's Way to Unity," in the September 1961 issue of the *Catholic World*.

Max Lachmann, a pastor within the Evangelical Church in Germany, in recent years wrote the circulars for "The Gathering" (*Die Sammlung*), a movement headed by Dean Asmussen among Protestant theologians and laymen which "set out to gather together and to deepen all the Catholic elements which still exist in the Evangelical Church." The movement has been described as "A Second Oxford Movement" in the *Catholic World*. This refers to a movement in the Church of England during the last century under the leadership of John Henry Newman and others who ended up in the Roman Catholic Church.

Lachmann's theological views continued to develop, drawing ever nearer to the Catholic position, until, two years ago, the Evangelical Church in Germany deposed him from his office as pastor and teacher of religion "because of his Catholic tendencies, declaring them incompatible with the official doctrine of the Evangelical Church." In reply, Pastor Lachmann wrote a long book of 600 pages, *Credo Ecclesiam Catholicam* ("I Believe in a Catholic Church") with the "deliberately paradoxical" subtitle *Evangelical Confession against Protestantism* ("Evangelisches Bekenntnis gegen den Protestantismus"). In

this book, Pastor Lachmann has declared: "We do not need to reform Protestantism, we have to go beyond it. . . . Only in this way can the original aim of the Reformation be achieved, to become and to remain a Catholic and apostolic Church in the community of the Roman Catholic Mother-Church, since it was to serve and enrich the latter that the Fathers of the Reformation arose within the bosom of the Church and Evangelical Christians were preserved by divine providence up to the present day."

Immediately after the above-mentioned book appeared, in July 1960, Lachmann decided to take a step forward and found the League for Evangelical-Catholic Reunion. The League is composed of Evangelical members and Catholic friends. It has the very concrete purpose "to strive and prepare for the gathering together and the formation of an Evangelical church community united with the Roman Catholic Church."

It is of this League for Evangelical-Catholic Reunion, a league the declared purpose of which is to strive and prepare for the gathering together and the formation of an *Evangelical church community united with the Roman Catholic Church* that the Rev. B. von Schenk, a pastor of the Missouri Synod (Atlantic District), is reported to be a member and a director.

For many years complaints have been registered with Missouri's officialdom, in vain, concerning such Romanizing tendencies within our synod, and specifically against the confessionally false position of Dr. von Schenk, as against the High Church Movement generally. A situation which has proved too much for even an Evangelical Church in Germany to put up with has been officially permitted to develop within the Lutheran Church-Missouri Synod today.

Is it not highest time that members of our church, throughout the length and breadth of Synod, demand that a sudden stop be put to toleration of such a tragic parody of Confessional Lutheranism?

● What Our Readers Say

"I have greatly appreciated receiving the information conveyed by your magazine. If our synodical periodicals would have made as much use of Scriptural passages as yours does, perhaps our church would not have strayed as far as it has. I certainly pray and hope that your frank news items and essays will serve to arouse enough of the priesthood

of believers that God's torch of truth which can be found through the Bible alone will be carried ever onward to illuminate the paths of those truly seeking to follow His will. God grant it as he has promised it. I am enclosing five dollars—three dollars for a membership subscription, and a two-dollar subscription for who has become very interested in the state of our church."—Pastor, St. Louis, Mo., suburb.

"Enclosed is a ten dollar bill given me today. . . . I can think of no better place for unexpected money to be ear-marked than for the *Confessional Lutheran*." — Pastor, Missouri.

"I have read and re-read every issue of the *Confessional Lutheran* many times for the last several years. It always gives me new assurance that all is not yet lost. I hope and pray that you will continue to let your light shine through your wonderful paper." Layman, Missouri. (Order for fifteen subscriptions enclosed.)

"I think my subscription has just about run out, so please renew it. I would also like to enter a subscription for my father, Dr. at the following address, New Jersey. I am enclosing \$4.00 to take care of the two subscriptions. I am very concerned about the doctrinal situation in Synod, particularly at our St. Louis seminary. Unless there is a sharp turn in direction, I shudder to think how things will be in ten years! May God have mercy on us!" — Layman, Missouri.

"If the Scriptures are no longer inerrant and authoritative, then we might as well close shop as a church and go and do something more honorable than deceiving the people." — Pastor, Wisconsin.

"Recently a few of your wonderful magazines were loaned to me by my pastor. I just can't tell you how much I deplore the fact that some leading men in the Missouri Synod have gone so far astray. When verbal inspiration is denied, there is no limit to the extent a man will go. Then there is this horrible Romanizing tendency among us. Where are we heading? Thank God though, there are still men in the Missouri Synod contending for the faith once delivered to the saints. God bless you for your firm Scriptural stand. Enclosed find \$2.00 for a year's subscription to your magazine. I will surely pray for you. Yours for the truth, Miss" Wisconsin.

"The following are names of people we would like a copy of the *Confessional Lutheran* sent. (A list of thirty names is enclosed.)

We feel that many of these people will subscribe once they receive a sample copy. The following two would like their subscription renewed for one year each. Enclosed, ten dollars." — Layman, Nebraska.

"I cannot adequately express my great appreciation in receiving the *Confessional Lutheran*. We look forward to its arrival with great anticipation." — Pastor, Minnesota.

"The articles I read in the *Confessional Lutheran* have helped rebuild my faith to a point comparable to its strength of my childhood days." — Layman, New York.

"I enjoy your *Confessional Lutheran* so much and read it from cover to cover as soon as it comes. I wish I could afford to send it to many more." — Mrs. B., Oregon. (Four subscriptions enclosed.)

"This is a long overdue acknowledgment of my debt to you. For years I have read the *Confessional Lutheran* (free) and could not quite understand why it was being opposed. I was a loyal, grateful Missourian, not a rebel. My Synodical officials were great men to me, and I had not really learned that 'great men are not always wise.' Perhaps if more of us had stood up for the truth years ago, Missouri, under God's blessing, would not now be in the desperate situation which it faces today. But we were assured, 'Proper steps are being taken, false doctrine is not gaining a foothold, the *Confessional Lutheran* is sinning against the Eighth Commandment.' . . . I believe there are still many who are as I was (and am) loyal Missourians, but also loyal to Christ and to His truth. God grant us the patience and love by firm evangelical witness to open their eyes. . . . 'The Word of God is not bound.' Thank you once again for all that you have done for me." — Pastor, Oregon.

"... Recently I came across several copies of the *Confessional Lutheran*. I was amazed at the revelations contained therein. How can you suffer those things for any length of time? . . ." — Pastor, Australia.

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"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

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Number 12

IN THIS ISSUE: A Blessed Christmas to Our Readers! — A Litany for Our Time — Luther Says: Concerning Reason and Faith — The Eighth Commandment and the Missouri Synod — Deplores Trend to Liberalism — The Relationship of Missouri's Board for Missions and the NCC: What Was It Now? — Poor Sophie — A Voice in the Wilderness — More Than Enough of Philosophy — St. Paul and Dr. Scharlemann on the Philosophy of the Day — How the Missouri Synod Looks to the WESTMINSTER THEOLOGICAL JOURNAL Today — A Fellowship of Prayer — What Our Readers Say — How Modern Is "Modernism"? — The Practice of Fellowship Within the Missouri Synod — "Sufficient Agreement" Between Missouri and ULC Churches? — When Reformation Is Needed.

● A Blessed Christmas to Our Readers!

Under a Berlin dateline (AP) in 1960, the following dispatch by George Boulwood, "Berlin Has Two Christmases," appeared in

the secular press. We have taken it from the Winona, Minnesota, *Daily News*.

There are two kinds of Christmases in this divided city.

West Berlin celebrates as does West Germany—thousands of Christmas trees, huge

v.21
v.22

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp 112-114.

crammed with shoppers in the city's most
prosperous post-war December.

Most Germans in the Eastern Sector would
like to celebrate the same way. But they live
under an atheistic dictatorship. But the Com-
munist press lectures on a new way of cele-
brating around the Christmas tree. They call
it the Tannenbaumfest, or Fir Tree Festival.
Instead of children singing carols and reciting
traditional poems before receiving their gifts,
they submit to a political quiz. Those who
show they have absorbed Lenin and Marx get
gifts. "East Berlin's Christmas Market" in
Marx-Engels Square has roller coasters and
shooting galleries. A series of cutout figures
are from German fairy tales. But Snow White
and the Seven Dwarfs promote "collective
labor." And the main decoration is a massive
sputnik, and the sign, "socialism wins."

Illustrated magazines in the West are
lavish with color pictures of church interiors,
snow-clad mountains, and other seasonal sub-
jects. The controlled Eastern press is heavily
loaded with political pronouncements. East
Germany's humorous magazine Eulenspiegel
devoted most of this week's issue to a mock-
ery of Christmas. The star of Bethlehem was
the U.S. Air Force poking its nose over the
trees of a wintry landscape.

But the Communists have not succeeded
in eliminating the Christmas spirit.

"My son came home from school in tears,"
an East German mother said. "He had been
asked to take his accordion to play at the
school party. But the teacher bawled him out
when he played a Christmas carol. 'Only so-
cialist tunes can be played here,' she told him.
My husband has been told to work in his
factory all through the holiday. A special
rush order for the Soviet Union, they told
him. But he must go. It doesn't seem like
Christmas. They don't like it. But we'll draw
the curtains and have a real family Christmas
at home. That's what most people do."

A reporter who traveled in East Germany
said Christmas trees were set up in the mar-
ket squares of towns. They were given a lot
of manger scenes on sale in stores.

The East German Communists, who claim
they are anti-militarists, have allowed toy
soldiers to be sold for the first time. They are
East German and Soviet soldiers. Military
toys are frowned on in West Germany and
West Berlin also during the Allied occupa-
tion. This year there are plenty of guns,
tanks, and rockets for sale.

So far the Berlin dispatch.

In a day which is filled with fear because
the saving birth and deity of Him whom we

worship and whose wonderful nativity Dec. 25 proclaims are so widely rejected also in the Church, we wish all of our readers that blessed kind of Christmas which can come only from simple, childlike faith in its angel-borne message amid an unearthly glory: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." You will find the Babe wrapped in the swaddling cloths of *the Word*. Let nothing—whether it be the outright unbelief of the world of our day, or the teaching of one of your own seminary professors and official pronouncements or silence by which it is cloaked and protected—deprive you of the surpassing significance of that heaven-sent, inviolable Word. It is God's infallible word to men who must forever perish without it. May yours ever be a Christmas proclaiming free grace in a free world!

● A Litany for Our Time

O Lord, have mercy upon us.

O Christ, Hear Thou us

Be gracious unto us.

Spare us, good Lord.

Be gracious to us.

Help us, good Lord.

From false doctrine;

From wrong teaching;

From all heresy:

Good Lord, deliver us.

From wicked men, who would destroy

Thy Word;

From ruthless men, who would silence

Thy Word;

From foolish men, who would confuse

Thy Word;

From vain men, who would shame Thy Word:

Good Lord, deliver us.

The above is the opening part of a litany which was used—very appropriately—in *Our Great Heritage: A Children's Reformation Service Commemorating the 150th Anniversary of the Birth of Carl F. W. Walther, by Aaron Kopf (CPH)*.

● Luther Says: Concerning Reason and Faith

"The devil will kindle the light of reason and deprive you of your faith."

These words, significantly, occur in the last sermon which Luther preached in Wittenberg. In the same sermon he said:

"I see it before my eyes, if God does not give us true preachers and ministers, then the

devil will tear our churches asunder through factious spirits, and will not desist nor quit until he has finished his work. This, in short, is what he has in mind. What he cannot accomplish through the pope and the emperor he will do through such as are as yet one with us in doctrine. It is highly necessary, therefore, that we pray heartily that God may give us sound teachers."

At the close of this sermon, Stephan Tucher, who edited its first publication, in 1549, added a solemn testimony, in which he says: "Doctor Martin Luther, of blessed memories, presents, church-going, bright lights, excitement for the children. Stores are ory, often spoke these words before many other trustworthy men. . . : 'After my death none of these theologians will remain faithful.'" And in another edition of this sermon, published in 1558, there is an appendix in which this is to be read: "Very many folk, who still testify to this, have heard from the sainted Dr. Martin Luther very many striking predictions of future adulterations and defection of the foremost teachers of our church and especially of those in Wittenberg." (St. Louis Edit., XII:1174-1177.)

Germany today is the hot-bed, the seed-bed of religious rationalism. Already for a long time its masterminds have been centered there.

Shall we learn from history? Or shall we say, It can't happen to us—when it is happening!

Measured by your action, just how concerned are you about sound teaching at our St. Louis seminary, and throughout our church?

● The Eighth Commandment and the Missouri Synod

The Eighth Commandment does not read, Thou shalt not bear witness against thy neighbor. A Christian has to bear much witness—for and against things involving our neighbor. Scripture speaks very plainly about this. It teaches us to say: "Through Thy precepts I get understanding; therefore I hate every false way." (Ps. 119, 104.)

The Eighth Commandment reads: "Thou shalt not bear false witness against thy neighbor."

From our Catechism we have learned, under the Eighth Commandment (Q. 68), that this means that God forbids us to belie our neighbor and that this again includes *withholding the truth from him* in order to harm him.

In current controversy within the Missouri Synod, *how much truth is being withheld from members of our church*, especially also in the Controversy concerning the Word of God, the "Scharlemann Case"? It is not for us to judge motives; this is the prerogative of God. But it is in place to ask, and very much so, How much harm is being done to our church because the truth, the full truth, is so often not being told its members in its current conflict?

Remember that in the Church's earliest conflicts, Paul, in the sinful ignorance of his heart, blasphemed and persecuted the Church and did it greatest harm—all in the name of religion, meaning to do service to God by this, as did many of the "recognized" religious leaders of that day, as well as those who blindly followed their leadership, just as is true in our own day. History does not change, it repeats itself.

If, motivated by the Gospel, we are really earnestly concerned about the Eighth Commandment as a rule for our lives, so that our worship of God may not be a vain, mistaken, self-chosen thing, then let us give serious thought to speaking the truth with our neighbor in the crucial issues confronting us in current doctrinal controversy within our church, lest great spiritual harm come to ourselves and others whose weal and woe are so largely bound up with that of our dear Missouri Synod!

We pray for the guidance of the Holy Spirit. It is in the Holy Scriptures alone, where both Law and Gospel are *His* Word, that we have such guidance. There never will be any other guidance of the Spirit in our earthly lives. If that is what we pray for and our prayers are honest, then let us show this by accepting that guidance and following it.

❁ Deplores Trend to Liberalism

Just before other major Protestant denominations were completely taken over by the exponents of modernism and neo-orthodoxy, "conservative" officials frantically issued official denials of any evidence of theological liberalism within their various schools and seminaries.

J. Gresham Machen and other stalwart defenders of the Christian faith were ridiculed and referred to as "trouble-makers." Their documentary evidence of modernism within their churches was completely swept under the rug. Every time they attempted to do something about the rapid growth of liberalism they were accused of not following proper procedure.

The Missouri Synod is only some 30 years behind these other denominations. The evaluation which you report on in the September LAYMAN [the 'white paper' of the President of the Missouri Synod, July 14, 1961, which was sent to its clergy and teachers: *An Evaluation of the State of the Church Conference and the Documentation, An Interview with L. B. Meyer—CL*] is just another of the long list of denials.

History has certainly demonstrated that Machen and his friends were correct, and I believe that the State of the Church meeting in Milwaukee will go down in history as one of the last efforts to prevent a capture of the Missouri Synod by modernists and proponents of neo-orthodoxy. "He that will not learn from history is destined to repeat it."

Ronald A. Hadley
Dearborn, Mich.

In Letters to Editor, From Our Readers,
The Lutheran Layman, Nov. 1, 1961.

❁ The Relationship of Missouri's Board for Missions and the NCC: What Was It Now?

In the "white paper" of Missouri's President concerning the State of the Church Conference (*An Evaluation of the State of the Church Conference and the Documentation*, July 14, 1961) which was sent to all pastors of the synod, Dr. L. B. Meyer, whom the President regards as "well qualified to evaluate the *status quo* of our church" (introductory letter), comes to speak of relationship of one or the other of our official boards with the National Council of Churches. (Q. 12, p. 8.) This is what Dr. Meyer has said:

"While some of our synodical departments have, on an informal, guest-observer basis, attended meetings of these organizations, only one board (*Board for Home Missions*) carries a formal written CONSULTATIVE membership in a department of the NCC. This relationship does not have the approval of the Presidium or Synod's Board of Directors." (Emphases added.)

Dr. Hillmer, Executive Secretary of the Board, had previously (July 25, 1960) written a conference:

"The Presidium has not faulted us for our action." "The Home Mission Division of the National Council of Churches recognizes that our membership is not a full fledged membership but limited and has said so." (Emphasis added.)

Under date of March 1, 1961, the First Vice-President of Synod stated (in writing):

"It cannot be truthfully said that we have any relationship with the NCC other than that of *obtaining services and information*, and for this we have been paying a minimal sum." (Emphasis added.)

The *Lutheran Witness*, Nov. 14, 1961 contained the announcement (emphasis added) that:

"Synod's Board for Missions in North and South America has informed the Division of Home Missions of the National Council of the Churches of Christ that its *voting membership* in that division is no longer possible." (Emphasis added.)

The resolution of the Board cites the following as the principal factor contributing to the decision: "repeated and alarming misunderstanding, misinterpretation, and attack both outside and inside Synod." The Board's decision was motivated by concern over the "disruptive influence" of these "attacks." (Recall Aesop's fable of the wolf and the lamb.) The Mission Board is moreover reported to be "now studying new procedures" by which it may *continue* to employ contacts provided through the NCC Division of Home Missions.

What is reported above shows something of the deplorable different spirit which has been permitted to find a place within the Missouri Synod today. We shall reserve possible further comment on it until some later time. Meanwhile we ask—

What was it now? Was it a "consultative" membership that our Board held in the NCC? Was it "not a fullfledged membership but limited"? Couldn't it be truthfully said that we had a relationship with the NCC "other than obtaining services and information"?

Have we, and others, been fighting mere windmills in spending all of the time and energy and in making the material sacrifices which have had to be made in love to our church before there was brought about what is announced in the above LW report? Or, was it VOTING MEMBERSHIP that our Board has indeed held in that liberalistic, ultra-unionistic phenomenon of these last evil days—the NCC?

❷ Poor Sophie!

(The following article was contributed by a pastor who is a member of a church-body affiliated with the Missouri Synod but not of the Wisconsin nor Norwegian Synod.—CL.)

The *Lutheran Witness* carries some fine, Christian articles, for which we thank God. But its September 5, 1961, editorial, "What Will Sophie Think?" represents a tendency

which is in very bad taste in the Church, and which, we hope, will be overcome.

In this whimsical piece the *Witness* ostensibly bewails, but actually revels in the confusion experienced by "Sophie," a "typical *Witness* reader," upon hearing of the Wisconsin-Missouri split.

Now, "Sophie" may or may not be confused. If she is, then the reason could be that her information about the Synodical and inter-Synodical situation is limited to the "nice" versions of the *Witness*! At any rate, the editorial in question will not alleviate her confusion. On the contrary, it will confirm her in the conviction that her uninformed resentments are quite justified. For the editorial, instead of clearing up the confusion by means of solid facts and arguments, betrays an anxiety that will keep "Sophie" confused, or that will confuse her if she doesn't have it in her to confuse herself. Basically, it is not "Sophie," but the *Witness*, that is confused, and eager to share its thinking with others.

Now let us examine the details. First, the *Witness* suggests that "Sophie" should have the proper pietistic doubts about Romans 16: 17. Carefully coached by the editorial, she asks: Who are the "them" to be marked and avoided *today*—"with our (whose? Speak for yourself, Sophie!) 250-plus denominations, our (?) various brands of Lutheranism, our synods"? The implication is that those Wisconsin flint-hearts are cruel indeed to apply such an old, old, puzzling, vague text to "our" oh-so-very-modern darlings, and yes, to practically all "250-plus" of them!

Did "Sophie" think up this confusion all by her li'l ol'-Eve-self? Or does she merely reflect the confusion of her mentors, such as certain gentlemen who prepared a certain "Statement" in Chicago in 1945, and certain other gentlemen who should have known better but who refused to take proper action, and then all those many gentlemen who didn't know what it was all about, but who were quite sure that no member of *their* club could do anything *really* improper? Whatever the source of "Sophie's" confusion, the *Witness* could and should have un-confused her. Instead the *Witness* put the whole pre-arranged confusion in cold, black type, which made certain that if "Sophie" wasn't confused before, she would be now, and which also insured that the confusion would develop in the approved direction. How tragic if "Sophie" would get confused in the other direction, and actually develop some doubts about Missouri's doctrinal and practical aberrations!

Alas, the *Witness* in this instance abandoned its sacred office as mouthpiece of the Church, and instead obediently dished up warmed-over sectarian-statementarian clichés!

If only the *Witness* had sent "Sophie" to Mother Faith, for some good, solid answers! But jaundiced Auntie Sophistry had her own way of thinking.

At least the *Witness* should have heeded Aunt Charity, who is so passionately invoked on other occasions, and who has said some very definite things about leaving poor, innocent people in ignorance and confusion! But no, Aunt Charity must never be heard in this connection. She must be kept strictly under control, for use only in safe cases. In fact, nowadays she does not even appear in person, but is allowed only one pre-recorded piece, a discordant contemporary jazz lullaby: "I'm gonna luv, luv, luv that heretic. . . ." Though this favorite record is practically worn out, it should be whispered here that its authenticity is categorically denied by those who are well acquainted with Lady Charity. These also insist that this lady remains on the best of terms with Mother Faith, contrary to possible rumor, and that, as a matter of fact, both Ladies are really still quite fit, and therefore incapable of incoherent absurd babbling.

But back to Romans 16:17. "Sophie" is very much upset about the "serve . . . their own belly" clause. Was it inconsiderate of the Apostle, to add such a thought? "Sophie" realizes that Wisconsin's rebuke is addressed to the Missouri Synod as a corporate body, and is not meant as passing judgment on the personal faith of individuals. "But this distinction will elude Sophie," hopefully adds the *Witness*. But why should it elude her, when she is accustomed to all sorts of fine distinctions, for example between prayer-fellowship and joint prayer, ordinary false doctrine, which is bad but rare, and "exploratory" false doctrine, which is common but not so bad, etc.? All distinctions are swept away, however, by an emotional outburst to the effect that "my pastor" couldn't possibly be a "belly-server." After all, he even "sat up with Gus ("Sophie's" husband) all night," when he (Gus) was ill!

If the *Witness* hadn't sobbed itself blind, it might have seen that by the same soggy logic Romans 16:17 can't be applied to Roman Catholicism, for example, because some very devoted nuns have also been known to stay up all night with sick patients. And Pope Pius XII only slept four hours a day. Surely not a "belly-server"! Therefore the text doesn't apply to Rome—and hence it applies

to no one. Even Hindoos are kind to cows, and sometimes fast themselves to death; surely the very opposite of "belly-service"!

Yes, the *Witness* should have taken to heart the sound advice of the Overseas Delegates (*LW*, September 19, p. 20), who urged that attention be fixed on the objective, pure marks of the Church, not on subjective speculations about individual faith. Then the *Witness* could have spared itself this whole silly temper tantrum. Then also there would be no problem whatever in discovering whom we must mark and avoid, namely those who create divisions and offenses contrary to the doctrine which we have learned. Of course, if we don't know what that doctrine is, or is supposed to be (but then how do we know whether "my pastor" indeed "preaches the Word straight and true"?!), then the text poses a problem indeed! But we can't get rid of basic Biblical directives merely by sobbing about "belly-servers"! Christ used an even unkindler appellation for Peter, when the Apostle, only a few verses after being called "blessed," savoured not the things of God but the things of men! Of course, unlike "Sophie's" "every inch a servant of the Lord," St. Peter was a sinner. To the extent that we still have the flesh, to that extent we do not serve Christ. And to the extent that anyone represents false doctrine, no matter how sincerely, to that extent he certainly serves not Christ but his own carnal mind, the flesh, or the "belly," if you will. So, both *Witness* and Sophie should forget about the "belly," and look first of all to the pure marks of the Church. From that vantage point the "belly" clause will become quite clear too, not indeed as a human judgment, but as a divine axiom!

But lest "Sophie" miss an important element in that confusion which the *Witness* has opined she must suffer, enter "Gus," who obligingly supplies the needed propaganda-line: Think of all the practical work, especially of the missions in Africa, etc.! How it will suffer in this squabble! Through "Gus," of course, the *Witness* is releasing a deadly dose of that nerve-destroying fall-out: Pragmatism, the theory that truth must be subordinated to practical effectiveness. A truly spiritual concern for missions, as distinguished from this carnal-enthusiastic one, would react precisely in the opposite direction. It would insist that the poison of false doctrine and practice, which creates divisions and offenses, be dealt with promptly and decisively. Certainly genuine concern for Christ's mission work cannot countenance the toleration of soul-destroying error in the Church. It loathes the

forced combination of truth and error, that Satanic caricature of the true unity of the Church! What sacrilege to cry "Missions!" in defense of every aberration that arises in the Church!

We regret the necessity of this article. But we wish to serve notice emphatically, that we will not tolerate cant in the discussion of the great problems of the Church. The *Witness* has a perfect right to appeal to Scripture and sound logic in support of its honest convictions. But it has no right to foment and exploit popular sentiment and prejudice by the presentation of stultifying emotional balderdash. And with Luther, with *Lehre und Wehre*, and with the OLD *Lutheran Witness*, we recognize no sacred cows when it comes to the defense of God's Word. With serious opponents, who urge real arguments, directed to real issues, we will debate soberly. But we shall not dignify humbug by treating it seriously. Some things that pose as sublime must be passed off as tragically ridiculous.

Lutheran Witness, live up to your name!

● A Voice in the Wilderness

A most excellent article on "Walther and the Scriptures" by Dr. Robert Preus (Concordia Seminary, St. Louis) appeared in the November issue of the *Concordia Theological Monthly*. We urgently recommend that whoever may not yet have done so read the article in its entirety, also laymen, who can borrow a copy of it from their pastor. Any intelligent adult can understand it.

Aside from the intrinsic merits of its whole contents, the article by Prof. Preus bears out most convincingly two things—

1. It plainly shows that there exist within the Concordia Seminary faculty in St. Louis two conflicting convictions regarding the doctrine of God's Word. The first of those is to be found in what Dr. Preus so admirably sets forth concerning the doctrine of Scripture; the other exists in the opposite opinions of Dr. Martin Scharlemann, which critically conflict with Scripture, as they are known from his published articles and propagandizing essays. Neither can that controversial document, the St. Louis faculty Statement on *The Form and Function of the Holy Scriptures* (April 26, 1960), in the light of the clear confession of Dr. Preus, stand and be regarded as acceptable for what it professes to be: an expression of its (the faculty's) position, of its convictions in the hope that it will "adequately" communicate the profound sense of obedience of its members to the Scriptures. (Concerned readers might direct this ques-

tion to the President of the seminary for an honest answer: *Did all of the members of the faculty sign this document without reservation?*)

Consider the following:

Under the heading "The Meaning of Inerrancy" Dr. Preus writes, with great and commendable conviction (paragraphing has been added by us, except in the last instance, as have also emphases):

Precisely what does Walther mean when he speaks of the inerrancy of Scripture?

Does he mean merely a MATERIAL inerrancy, merely that Scripture is reliable [i.e., reliable in a certain limited sense—namely, with respect to its material principle, as the source of its central Christian doctrine]? No, he means more than this. You may have a friend whom you consider reliable; yet on occasion he will make mistakes and say things that are untrue.

Does Walther mean by inerrancy this, that Scripture unerringly teaches us concerning Christ and leads us to Him? No, as much as he would agree that Scripture never fails in its purpose, this is not what he means when he says that Scripture is without error (*frei von Irrtum*—*Lehre und Wehre* XIII, April 1867, p. 103).

Does Walther perhaps mean that *Scripture is inerrant and infallible BECAUSE IT SAYS WHAT GOD WANTS IT TO SAY*? This would indeed comprise a part of his meaning. But he has something more specific in mind. The fact that Scripture says exactly what God wants it to say may be considered the reason or the ground or the basis of the inerrancy of Scripture. But it does not tell us what inerrancy is.

What, then, does Walther mean by the inerrancy of Scripture? He means *what the church has always meant*, that all the declarative statements of Scripture are true, that they **CORRESPOND TO FACT**, that they correspond (as the case may be) to what has happened or to what will happen or to what obtains. **EVERYTHING** which is presented in Scripture as factual is factual. [Emphasis on *is* by Dr. Preus.] *There can be no falsehood, no mistake, no slip, in Scripture.* A correlate of the above is that there are *no contradictions* in the Holy Scripture.

Now look at the Faculty Statement on the same subject. This is what it says (I:3):

The Scriptures express what God wants them to say and accomplish what God wants them to do. *In this sense* and in the fulfillment of *this* function they are inerrant, infallible, and wholly reliable. . . . (Emphasis added.)

2. The article by Dr. Preus which is under discussion not only shows convincingly that there exist within the St. Louis seminary faculty two conflicting convictions regarding the doctrine of God's Word. It shows just as convincingly, on the basis of what Dr. Walther had to testify over against subversion of the doctrine of God's Word in his day, that errors which we must face (and distinctly repudiate) in Dr. Scharlemann's theology, as in contemporary theology in general, concerning the doctrine of God's Word, and more especially concerning the authority and infallibility of Scripture, *are by no means anything new*. Dr. Preus himself sums up this latter point in the first of two concluding "Lessons from Walther," as follows (emphasis added):

. . . we might recall what he once said about *theology moving* as the waxing and waning of the moon. In other words, old errors and opinions have a way of cropping out in new dress. We today have seen this. The old heresies which Walther opposed in his day are still being advanced.

Thank you, Dr. Preus!

③ More Than Enough of Philosophy

"It is evident that theologians have mingled with Christian doctrine more of philosophy than was sufficient. Nor ought their influence appear so great that it will never be lawful to dissent from their disputations, because at the same time many manifest errors are found among them. . . ."

The Apology of the Augsburg Confession (Art. III:269f), Trigl. p. 225.

④ St. Paul and Dr. Scharlemann on the Philosophy of the Day

Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, has declared that "Christian theology must be rethought and reworded" at the intellectual frontier to become intelligible. He has said:

"If there is any one really great need in our particular church, it is a chair in systematic theology at Concordia Seminary devoted to the task of theological interpretation in the light of the philosophical interests and assumptions of our

day." (The *Lutheran Chaplain*, Oct.-Dec., 1960.)

Echoing such a sentiment, the *Seminarian*, Student Journal of Theological Opinion and Discussion published at the institution, at which Dr. Scharlemann is professor, has stated:

"... especially in order that humanity might be delivered out of the oppressive hands of the theologians, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.' . . . He would be at liberty to develop theology in ways similar to Bultmann and Tillich." (April, 1960, p. 10.)

How different the spirit which St. Paul inculcates on us:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom (philosophy), declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." (I Cor. 2, 1-2.)

The Greek world of the Apostle's day was full of philosophy, just as is the world in our own day; and St. Paul was well acquainted with all of it. Over against the scribal Jewish religion, which claimed as its final authority its rabbinic "interpretations" of Scripture, Greek philosophy was, just like modern philosophy, so far as either deals with religious matters, *exploratory* (*zeetousin*, I Cor. 1, 22), always telling or listening to something "newer" (*kainoteron*, Acts 17, 21). Thucydides castigated the Athenians, saying: "No men are better dupes, sooner deceived by novel notions, or slower to follow approved advice. You despise what is familiar, while you are worshippers of every extravagance." (Cited by Vincent, *Word Studies*, ad Act. 17, 21.) Greek theological philosophy got no farther than to rear its altar TO THE UNKNOWN GOD, Acts 17, 23. Modernism is no better today.

The world and God are always at issue; each counts the other's wisdom folly (I Cor. 1, 18, 25, 30); but God has actually turned to foolishness the world's imagined wisdom by the substance of Christian preaching, which is opposed to worldly wisdom as much as it is to work-righeousness, and which is a simple message of God to be believed—not a philosophy to be explored and to furnish occasion for endless disputation. God saves by faith—faith in the simple historic facts of the Gospel, enshrined in an inerrant Scripture—and Christians are therefore designated by the act which makes them such, "those that

believe," I Cor. 1, 21. (Cp. *Expositor's Greek Testament*.)

"Theological interpretation in the light of the philosophical interests and assumptions" of the day has always been said to be our one really great need. And attempts have, accordingly, always been made to "rethink" and "reword" Christian theology at the "intellectual frontier," to whose enthusiasts the church's formulations (ours in particular) have always been "declared so many meaningless sentences."

Once (in the second century) it was Gnosticism, the most fantastic fusion of philosophies of the day with the Christian faith, that almost wrecked the Church. Few were said fit to receive it, the common body of Christians being declared "psychics" who were unable to rise to true wisdom and doomed to content themselves with simple faith. Today it is Existentialism and Dialecticalism, the philosophy of a Tillich, a Barth, a Bultmann, and others, that is carrying on this destructive work; and once more all who, because they cling to the historic Christian faith in all simplicity, will not accept or tolerate the vagaries of such modern "Biblical scholarship" (liberal "schooling" about the Bible), are looked upon with pity and contempt.

Such a spirit has invaded also our higher schools, our Concordia Seminary in St. Louis in particular. Apparently Dr. Scharlemann would further its advance.

Such being the case, can officials who keep insisting that there is no false doctrine in St. Louis, or elsewhere in our synod for that matter—and protests against false teaching are being officially rejected by such a line—still be expected to remove it?

Let's remember the old saying which the ancient heathen already knew in their own way: When the gods would destroy a people, they'd afflict its leaders with blindness. In Israel, where the Word of God still existed although it was hidden under a bushel of human tradition (organizational "procedure" serves a similar purpose today), the situation assumed a somewhat different form. Christ had to tell its leaders, who kept insisting that they were not blind: "Ye say, We see; therefore your sin remaineth." (John 9, 41.) What a fearful condition—in the Church of God!

If officials protest that they no longer even realize what IS actually happening to our church, isn't it the solemn duty of every one of us at the grass roots, pastors and laity, to rise to the occasion and exercise our God-given prerogative and duty as kings and priests before Him? Should we not see to it

that God's priceless Word is preserved to us and to our children, by resorting to whatever measures may be needed to be taken, actively to right such a situation,—individually, as members of our congregation and of conferences (also free conferences), at district conventions, and—barring a specially called convention of our church before that time—at the next general convention, in Cleveland, in the spring of 1962, which will be the *Convention of Crisis* in Missouri's history?

● How the Missouri Synod Looks to the WESTMINSTER THEOLOGICAL JOURNAL Today

Reviewing Jaroslav Pelikan's *The Riddle of Roman Catholicism*, the *Westminster Theological Journal*, published by Westminster Theological Seminary in Philadelphia, introduced its critique as follows (May 1960, p. 185):

"The author of this book is a minister of the Lutheran Church—Missouri Synod. Time was when this would have implied a volume in the strict tradition of the Protestant Reformation. However, such is no longer the case."

Space permitting, we shall at some later time perhaps cite more fully Westminster's characterization of the *Riddle* of Pelikan. Meanwhile, we still believe that a word to the wise is sufficient and that there applies to the above word the old maxim, *Enough Said!*

● A Fellowship of Prayer

In a deep concern over the doctrinal situation within the Missouri Synod, the Rev. E. P. Schulze of Peekskill, N.Y. has launched a fellowship of prayer. A prayer of a righteous person is able to do much as it operates. (Jas. 5, 16.) When a Christian prays earnestly over something, he is also apt to do something about it or to do more for it if he has already been exerting himself in its behalf. This in itself is one way in which God answers prayer. On Nov. 10 (Luther's birthday) Pastor Schulze issued Release No. 1 of his prayer fellowship venture. The release here follows:

Don't you fondly remember the days when we were all refreshed by clean draughts of pure doctrine drawn from the deep wells of God's Word?—When the theological air was crisp and clear and it was a joy to be out in it and we all knew where we were going?

Aren't we now at least occasionally groping in the murky atmosphere of theological uncertainty?

What shall we do? All men seem to have failed us. Everything we have tried appears to have been too little. Perhaps we haven't prayed enough. Therefore, let us now pray—not only today but every day, fervently, persistently and all together. Here is something which will have a mighty effect if we have faith enough. It is the most practical thing that most of us can do at this time, and we can all do it if we can do nothing else. And what prayers would God rather grant than those uttered in behalf of His truth?

Shouldn't We Start a Fellowship of Prayer?

If you wish to join me in such an enterprise, please write to me. There will be no dues or solicitation of funds, for I feel that we can trust God to supply the wherewithal. I shall not enclose a card for your reply, partly to conserve my time, energy and money, and partly, too, because I want only deeply concerned people to answer—people who will spend a few cents and a little time and effort to get in touch with me. I have four or five additional releases more or less ready but cannot guarantee to send them to anyone who does not write in. To those who do write, I expect to send those releases as God directs and gives leisure and strength—either one at a time or several, and perhaps more from time to time. Let me have your suggestions, too. I'll need all the help I can get. Our group may be very small, but hasn't God chosen the weak things of the world to confound the things that are mighty? (I Cor. 1:27.) Hasn't our Lord said, "If two of you agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven"? (Matt. 18:19.)

Let us pray for ourselves, that we may repent of our sins, know what we should do and have the courage to stand for the right. Let us pray for our officials, the teachers at our schools, the boards of control; also for those guilty of false doctrine or destructive tendencies, that they may repent; that all error may be rooted out; that God would raise up a man or men with the concern, wisdom, courage and ability to set things right. Let us begin now also to pray for the Cleveland Convention. Our prayers might cover other matters, too, such as peace for our country. And let us not forget to pray for one another!

If you wish to use written prayers, Brother Carl F. Hoffmeyer (Route 1, Hamler, Ohio)

has generously agreed to reproduce some of the fine prayers he has composed for our Synod's needs. Write to him directly if you want them. Brother Paul Burgdorf has published excellent prayers for the same purpose in the *The Confessional Lutheran*.

I need the names of all who will join me in this fellowship, so that I can keep in touch with you and also let you know who is praying along with you.

E. P. Schulze, 714 Hudson Avenue, Peekskill, N. Y.

● What Our Readers Say

"It is shocking to realize that all those things are happening in the church with so little interference. They surely do not replace the faith they are trying to take from us with anything, only dark doubts about everything spiritual. Those men in St. Louis surely do not expect the church members to believe them instead of the Bible! If one can not believe all of the Bible, then one can not believe any of it, and that is where they would eventually lead us, to reject all of the Bible. It's a comfort to know that you and other faithful pastors still uphold the truth."—Miss R., Chicago.

"As a regular subscriber for years, I am most interested in the recent issue of September 1961. The enclosed dollar is to cover the cost of four copies, I presume, of the September issue, featuring the Scharlemann Controversy,—which interests me greatly. Your fearless witness to the Lutheran faith is most inspiring to all Lutherans everywhere. There can be no doubt at all that you are strengthening the hands of the faithful elsewhere. The Lord will not withhold His genuine blessing upon you for your worthy witness of the truth as revealed in His Word during these frightful times. Rest assured that I appreciate deeply the opportunity of reading your excellent testimony to the evangelical truth, sourced in the Holy Scriptures, which Luther and others gave their most to secure for future generations, even our own. God bless you and keep you always in His truth and grace as He gives you strength to witness to His Son, our Savior." — Pastor (Ph.D.), The American Lutheran Church.

Our sincere thanks to congregations and individuals who recently contributed \$250, \$75, and other larger amounts to the work of the *Confessional Lutheran*!

● How Modern Is "Modernism"?

Modernism — how "modern" is it. This question was well answered by Dr. M. J. Stolee in some valuable articles on the danger of Modernism, in the *Lutheran Church Herald*, some years ago. Quoting a few especially informative opening paragraphs from Stolee's articles, on the origin of the plague of Modernism, Dr. Wm. Arndt, under the title "The Lies of Modernism," reproduced the following in the *Theological Monthly*, 1929, p. 242f:

"The name Modernism is of comparatively recent date. It came into being when Loisy and Tyrrell demanded more freedom for theological thinking in the Catholic Church. They and their ideas were, of course, promptly condemned, but the name has persisted and in course of time came to be applied to a certain movement inside the Protestant Church.

"When leading Modernists of to-day speak of their principles as something entirely new that they have had the profundity of mind and courage to discover and proclaim, we may say that it is nothing of the kind. It is the ghost of the old Rationalism come back to us in a new drapery. To those who know what the Rationalism of the eighteenth century put forward in the name of theological science the present-day Modernism must seem to be a rather tiresome repetition. But we may, just for the sake of argument, look the old ghost in the face once more, or perhaps better, let it speak for itself, through its leading champions.

"I think it is generally acknowledged by impartial students of doctrine that the return of the old Rationalism is primarily due to Albert Ritschl in Germany. He rejected the deity of Christ, but maintained that Jesus was a religious genius, a religious hero, who progressed so far in moral and spiritual attainments that He has to the Christian 'the value of God.' He denied Christ's miraculous birth and resurrection. The atonement of Christ affected man alone and did not change God's attitude to sinful man. The one and only purpose of His life and death was to show that God is love." [Let us here add that precisely such are the views set forth in the ULC's recent publication, *Conversation on Faith*.—CL]

Its Two-Facedness and Its Sneering Attitude Over Against Orthodoxy

"A most objectionable feature of Ritschlianism is its two-facedness. It uses the old terms and names with new meanings; the negative modern thought is clothed in the old orthodox expressions.

"Modernism of to-day is merely a further development of Ritschl. But the leaders of Modernism do not recognize any chief, not even their father Ritschl. There is one thing about which they all agree, and that is their sneering attitude to orthodoxy of any kind. 'Orthodox religion was all very well for our grandfathers and our grandmothers, but it cannot satisfy the modern mind, with all its advanced scientific and philosophic knowledge' (statement recently made by a state university professor).

"The saving power of the Church does not rest on its doctrines," says Rauschenbusch. [Rauschenbusch was a leading exponent of Modernism's 'social gospel,' a form of religious Socialism—CL.] 'My own conviction is that, if all the creeds and dogmas and paraphernalia of the churches in Christendom to-day could be set aside, nothing would be lost' (*Biblical World*, April 1916, p. 268)."

The *Concordia Cyclopaedia* calls attention to the fact that Modernism has been described as "a synthesis of all heresies," and that it has rightly been said that it "proclaims the inviolable sovereignty of the individual as against all external authority."

Religious Liberalism is another name for it, as opposed to conservatism. It denotes the principles and methods of those who endeavor to secure the largest measure of liberty for the individual over against divine authority. It is the theological tendency which refuses to accept orthodox creeds and allows wide latitude with regard to religious beliefs, not daring to say, "There is but one truth, and according to Scripture this is it." (Cp. *Concordia Cyclopaedia*, C.P.H., 1927, pp. 515. 406.)

"Modernism" is as modern as the old line "Yea, hath God said. . . ." (Gen. 3, 1.)

● The Practice of Fellowship Within the Missouri Synod

As is well known, the Norwegian Synod (ELS) suspended fellowship relations with the Missouri Synod in 1955. This did not prevent the Missouri Synod from reaching into the Norwegian Synod for two of its pastors, who were added to Missouri's seminary faculties in St. Louis and in Springfield.

On the other hand, in the *Lutheran Witness* of Nov. 28 we read the official notice (p. 22):

Trinity Lutheran Congregation of Crete, Ill., persists in retaining as its pastor one who, because he has suspended fellowship with The Lutheran Church—

Missouri Synod, "is not eligible to serve member congregations" of Synod. Trinity Lutheran Congregation has thereby excluded itself from membership in The Lutheran Church—Missouri Synod. — *The Presidium of the Northern Illinois District*: Theo. Nickel, D.D., President; Carl Abel, First Vice-President; Erwin Paul, Second Vice-President.

This raises some interesting questions. For instance, this question: Are some Missouri Synod officials after all able to distinguish between confession and practice within corporate bodies and the faith of individual members of it? This question, of course, has reference to the following statement by Missouri's President in the *Lutheran Witness* (Sept. 19, p. 10):

The Wisconsin Synod accuses us of causing divisions and offenses contrary to the doctrine of God's Word. In another paragraph the statement is made that this does not imply a judgment on the personal faith of any individual member of our Synod, but that it is rather a stern admonition addressed to our Synod as a corporate body. I cannot understand what the last sentence means.

When one woman who is a member of one of our (Missouri Synod) churches read the above, she remarked: "I feel like writing the President and explaining it to him." (This would be very charitable!) The matter is really quite simple. If we, for instance, address stern admonition to the Roman Catholic Church as a corporate body because it is "causing divisions and offenses contrary to the doctrine of God's Word," explaining why we cannot practice fellowship with it, *this does not imply a judgment on THE PERSONAL FAITH of any individual member of it*. In short, we are not saying that there are no true believers within the Roman Catholic Church when we insist that we can't practice fellowship with it. As our overseas brethren have pointed out, the doctrine of the Church and of church fellowship *needs to be considered most earnestly by the Missouri Synod* in our present predicament. It is here that the difficulties lie which have brought about the destruction of the Synodical Conference.

Another question that suggests itself by a comparison of the first several paragraphs above is the question: Can it be that official practice within the Missouri Synod is unpredictable, inconsistent, whimsical; that it is perhaps in a state of flux?

We shall no doubt have more to report about the situation in Crete, Ill., as well as

also elsewhere, which is a tragic consequence of long-continued doctrinal aberration within the Missouri Synod and failure promptly and properly to repudiate it. Meanwhile, the above offers some serious food for all who have a proper concern for pure doctrine and corresponding practice within the Missouri Synod in these critical days.

❶ "Sufficient Agreement" Between Missouri and ULC Churches?

Under the heading "Whimsical Old Testament," The *Lutheran* (weekly magazine of the United Lutheran Church) in its issue of Nov. 15 reviewed *The Babylonian Dragon and Other Tales* by Alfred Zacharias, which was recently published in a translation from the German original by the Muhlenberg Press, ULC publishing house. The review reads as follows:

People aren't usually amused by the Bible. There are stories in it, though (Balaam and the talking donkey, Jonah and the whale . . .) where broad folk humor is employed to convey a serious message. Zacharias has taken six of these, and sharpened up the comic touches, as well as supplied superb illustrations. Gisela Heineken translated the German original. This is a book for a Bible student on his day off.

In the same issue of the weekly publication of the ULC, which is a member of the National Lutheran Council, we read:

When the National Lutheran Council was formed 43 years ago it was intended to be an agency for all Lutheran churches in the U.S. The big Lutheran Church—Missouri Synod never became a member of the NLC, but cooperated in relief and refugee work and in service to military personal. This month it looked as if Missouri was ready to join fully in a new agency that would involve 8 million U.S. Lutherans. Doctrinal talks between representatives of NLC bodies and of the Missouri Synod wound up on Nov. 1 with the statement that there is "sufficient agreement to justify further exploration regarding possible establishment of a new co-operative Lutheran agency." . . . So?

❷ When Reformation Is Needed

"Reformation is generally most unpopular where it is most needed." — C. P. Krauth.